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*Mere* NATURE *Delineated*:  
OR, A  
BODY without a SOUL.

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BEING  
OBSERVATIONS  
UPON THE  
Young FORESTER

Lately brought to Town from  
GERMANY.

With Suitable  
APPLICATIONS.

ALSO,

A Brief Dissertation upon the Usefulness  
and Necessity of FOOLS, whether  
Political or Natural.

*By David De Foe.*

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L O N D O N :

Printed for T. WARNER, at the Black Boy, in  
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T H E

## P R E F A C E.



*Short Preface may serve to such a Piece of Work as this ; and as I would not give you the Trouble of my Opinions where there is no Need of them, I shall make it as short as can reasonably be expected.*

*The World has represented the Phænomenon of a Wild Youth, which is the Subject of these Sheets, in so many Shapes, some inconsistent with themselves, some with Possibility, and most of them with Fact, that 'tis hard to find out the mean Truth, and give you any Idea to form just Reflections from ; If, therefore, I should err in some Things, I hope it will be excused from the Goodness of the Design.*

*The End of this Undertaking is not to make you laugh, especially not at the Person ; I take him to be,*  
as



## iv      The P R E F A C E.

*as the King, no doubt, took him ; namely, An Object of Pity, and in Consequence of which, his Majesty order'd him to be taken Care of, taught and instructed as far as he might be found capable : A Body without the due Exercise of a Soul, is certainly an Object of great Compassion, and so I treat him all along.*

*But if I take the Liberty to talk with a little Appearance of Levity, it is at our modern Men of Mode, who would be thought wise, when, I think, they want Teaching as much as he does, and, of the Two, something the more ; and these I take to be the Objects of a just Satyr : I wish it may be a seasonable Reproof to them, and, in the mean Time, as I name no-body, so I mean no-body, whose Dignity or Authority entitles them to any Resentment ; nor are any of our Government designed or aimed at in it ; and it must be the worst of Malice in any that shall read these Sheets, so much as to suggest it ; And this, I hope, shall be taken for a sufficient Declaration : And so much for the Preface.*

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### E R R A T A.

Page 49. Line 3. for know, read show.





# Mere NATURE Delineated:

O R, A

B O D Y without a S O U L,

E X E M P L I F I E D, &c.

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## P A R T I.

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THE World has, for some Time, been entertained, or amused rather, with a strange Appearance of a Thing in human Shape ; but, for ought that yet appears, very little else, and in some Sense, *as it were*, without a Soul ; for *Idem est non esse, & non apparere* ; Not to be, and not to be in Exercise, is much the same to him ; as Not to be, and not to appear by its Operation, is much the same to us.

The World, I say, has been entertained with this Appearance for some Time : The present Design is to entertain ourselves a little farther upon the same Subject ; but before I go on, I must enter a Caveat here in Favour of some of the Antients who advanced, *That the fair Sex were without Souls*, and my Caveat is against Misinter-



pretations ; for if you understand them, that all the Sex was Soul-less, they must be so that said it ; but if they mean, that many of them are so, let the modern Fair, the Toasts, and Idols of the Day, shew us, that it is otherwise with them, by discovering some one single Action, except Laughing, that will evidence they have any thing in them like a Soul, or that acts the beauteous Organ ; any Intellectuals about them. Of which, more by-and-by.

Having thus entered one Caveat, against Misconstruction of others, let me enter another on my own Account ; namely, That if, in my abundant Charity for the Frailties of the Sex, and my Regard to the beauteous Images which I see shining sometimes in the habitable Parts of the Town ; such as the Park, the Court, the Play, and, some few in the Church, I, through human Frailty, should grant them to have Souls, Angelick Souls, informing and animating those bright Tenements of burnish'd and polish'd Clay ; they will excuse my Mistake when it appears, that many of them, if not most of them, are mere empty Shells, the beauteous Shadows of a Nothing, an inanimate Soul-less Form, made (such is the Will of Heaven) but acted by a *Je ne scay Quoy*, whether Air, Fire, Devil, or other Agent, we shall hereafter inquire.

All this gravely premised, I return to my Subject : A Youth is brought over hither, said to be taken up in the Forest or Waste of the Country of *Zell*, near the City of *Hamelen*, or somewhere thereabouts, for it matters not much, in what District or Country, in what Village or Parish it was, any farther than to enquire into the Truth of the Story : Here they tell us, He was found wild, naked, dumb ; known to, and knowing No-body : That he lived a vegetative Life, fed on Grass,  
Moss,



Moss, Leaves of Trees, and the like ; that he acted below Brutal Life, hardly a Sensitive, and not at all a Rational.

They hardly allow, that he walk'd or step'd erect, but rather creeping on Hands and Knees, climbing Trees like a Cat, sitting on the Boughs like a Monkey, and the like ; tho' in that Part we must not carry our Fancy beyond the Fact, because we see him at present standing upright, as the Soul-informed Part of Mankind do ; all which we shall examine in its Place.

Now as they must allow us to question every thing that it is impossible should be true, so, before we go too far in our Observations upon the wretched Creature himself, and the many Things, whether merry or solemn, that may offer upon that Head, we must be allowed to examine a little into the Relation, and the Circumstance of his Story, and settle the Point about the Person ; *is*, 1. How it is introduced into the World ; what they that found, or caught him, *as they call it*, say of him, or of the Wilderness Posture of his Affairs ; and upon what Foot they presented him to the World : And, 2. What is his real Circumstance as he now appears in Life.

It is true, there are divers Inconsistencies in his Story, I mean, as the first Tellers of it give us the Relation ; though those do not destroy the Reality of the Thing ; for that there is such a Person, is visible, and he is to be seen every Day, all wild, brutal, and as Soul-less as he was said to be ; acting *MERE NATURE*, and little more than a vegetative Life ; dumb, or mute, without the least Appearance of Cultivation, or of having ever had the least Glympe of Conversation among the rational Part of the World : This, I say, is evident, He is himself so far the miserable Evidence of the Fact.



But yet there are so many shocking Things in the introductory Part of the Story, that, unless we can reduce them to something Historical, and that Historical Part consistent with common Sense, with the Nature of Things, and, at least, with Probability, it can hardly be rational to make any Observation upon the Particulars; but we shall always be answered with this, That the Foundation is naught; that the whole Business is a Fable; and that they have only brought an Ideot upon the Stage, and made a great Something out of Nothing.

The first Objection that offers itself in the Relation, and which, indeed, is considerable, is the Impossibility of it; that a Creature so young, so utterly void of Assistance from without himself, could subsist, could support Life in that Condition and Circumstance, as to Place, and as to the Seasons, and other Difficulties, which he must necessarily go through, and which Nature itself is not equal to: for Example;

1. The Climate in that Part of the World, is known to be cold to Extremity, and unsufferable to Mankind, even cloathed and covered, without other Shelter: it seems impossible that this young Creature could live there, in the Depth of Winter. *Naked*, and without the least *Covering*, destitute not of Conveniencies and Shelter only, but of either Food or Fuel; except, as they tell us, Apples and Nuts, Moss and Leaves; and of them I shall enquire farther.

We all know the Situation of that Part of *Germany* where they tell us he was found; the Country is plac'd in the Latitude of from Fifty to Fifty-three Degrees North; the Cold is severe, and sometimes so intense, that the Beasts of the Field are starved with the Severity of it; so that the Wolves range about in Troops, insulting not single Person



Persons only, but even whole Villages ; Men cannot only not travel with Safety, but sometimes hardly dwell in their Houses in Safety : How a poor naked defenceless Child could support the Severity of the Cold there without Cloaths, without Covering, without Lodging, without Shelter, and, indeed, without Food, seems to be a Tale that does not tell well ; and supposing him able to support that Cold, how he could protect himself from the rapacious Violence of Wolves, and other wild Creatures, starved and made ravenous with Hunger and Cold, is yet to me an unanswerable Difficulty.

Upon his being brought among rational Creatures, it does not seem that he had before, either Sense to know his Danger in such Cases, or Sagacity and Caution to shun and avoid it, much less Courage and Strength to resist it : He appears an Object of MERE uninformed NATURE, a Life wanting a Name to distinguish it, like a Creature abandoned by Nature itself, and left in a State worse than that of the Sensitive Part of the Creation : Let us a little examine that Circumstance.

1. Creatures placed by Nature in cold Climates, and which are necessarily to bear the Severities and Inclemencies of the Air, are providently furnished by the same common Parent, with thick Hides, Fleeces of Wool, Coats of Hair, Feathers, and the like, sufficient to preserve their natural Heat from the violent Assaults of the Cold ; Thus the Bears and Foxes, even in *Greenland*, and in *Nova Zembla*, are well covered with warm Cloths ; the Goats with long shaggy Hair ; the Sables and Ermine, the Beaver the Otter, and all the Creatures found in the Northern Countries, have thick Furs, and soft woolly Hair, sufficient to fence against the Weather ; even the Horse and the Cow, the Dog and the Cat, they are all covered



against the Cold, and yet sometimes, even those Creatures are unable to support the Extremity of it, and perish by it ; but for a Human Body, naked, without a Coat, either made by Nature or by Art, to subsist in a Forest under Fourteen Years old, or thereabouts, and to bear a Winter there, I must confess, 'tis in my Opinion, either untrue in the Fact, or wonderful in the Particulars of it.

Come we next to examine how this poor *Desolate* could provide its Food ; the Animals, the Beasts of the Forest eat Grass, and the Herbage of the Field, and they are so sagacious, and have such a nice Judgment bestowed on them, that their Smelling judges of their Food ; they every one know what is their proper Meat, what is wholesome, and what is noxious ; and they know this so accurately and exactly, as to be able to place the Nose as a Centinel over their Stomach, and to judge by the Smell, what is good for them or what is not, and particularly to refuse every noxious Plant.

The Creatures ( again ) are directed where to look for their Food, are furnished with Teeth and Claws, or Bills and Beaks, for enabling them to search for it ; and they are sure to find it ; The Water Fowl have Feet adapted to swim, Feathers, and a Down prepared to keep out the Water, whereas the other Fowl, their very Feathers, presently taking Water, help to sink and drown them : The Eagle preys with his Talons ; the Hern fishes with her long Bill, and Cranes Neck ; and so of the rest.

But Man, not form'd for a Savage, has neither Weapons to defend himself, nor has he Teeth or Claws to tear and devour ; being appointed by his Maker, to supply all these by the Authority of his Person, an Awe of him is placed upon the Beasts, and



and he has Hands given him, first to make, and then to make Use of, Weapons, both to rule them for his Safety, and to destroy them for his Food.

A *Man* is no more fit to be a *Beast*, than a *Beast* is to be a *Man* ; the rational Part being taken away from him, his Carcass, left utterly destitute, is unqualified to live ; his Skin is tender, not fenc'd against Blows and Disasters, as is that of the Horse or the Ox ; the very Bushes and Briers, which are the Safety and Retreat of other Creatures, will wound and tear him, and he must not come near those Woods, which are the Shelter and Cover of the Hind, and the Stag.

He cannot rest on the Ground, or roost in the Bushes ; the Trees that are the Habitation of the Fowls, and which cover the other Creatures, scratch and hurt him ; He must have a House to live in, or nothing ; he cannot Burrow like the Rabbit, or earth himself in a Den like the Badger : They are warm and secure from the Weather, safe and preserved from their Enemies, in their Holes and Hollows under Ground ; but the poor naked, tender-skin'd Brute of Human Kind, must have a House to keep him dry, Cloaths to keep him warm, and a Door to shut him in, or he is lost : He will either be torn with wild Beasts (even Dogs would devour him) or he would be frozen to Death with Cold, or drench'd to Death with Water and Rain.

Now I do not hear, that this poor Child (for he is yet no more) had either House to keep him dry, Cloaths to keep him warm, or Place to secure him against wilder Beasts than himself ; I say, I do not hear that he had any of these ; the most I can learn, is, That they found a kind of a Couch covered with Moss, which he lay on ; nor is even that Part confirmed by the first Relation ; but what he had to cover him, or what to pro-



tect him from the Violence of ravenous Creatures, that they say nothing of; so that his Dwelling is, *at least to me*, a Mystery, and all that I have met with, say nothing of it: As for himself, we understand he cannot yet speak a Word, so that he can give us little or nothing Historical of his past Life.

We read but of one wild Man, that I remember, in our most Antient Story, I mean in these colder Parts of the World; and that was the famous *Orson*, the Brother of *Valentine* (if such a Man there was) and his Story Length of Time has so reduced to Fable and Song, that the whole Account, if true, and if ever it had any Substance in it, is lost in the broken Relation; but even in this Part, they make their Tale out handsomely; they make him walk and step *erect* like a *Man*; they represent him strong as a Gyant, fierce as a *Lyon*, bold and daring as a Hero; they cloath him with Skins of wild Beasts, slain by himself; armed with vast Clubs, broken off from the Trees by his mighty Strength; fearless of Man and Beast, and both Man and Beast afraid of him.

On the other Hand, this poor Animal is represented as passive, weak, foolish, as well as wild; seeking his Shelter in a hollow Tree (perhaps) or where else they know not; and, indeed, in that Part of the Story, the Article of a Couch or Bed, seems to drop again, which, they told us, he had made for himself in a hollow Tree, spread with Moss and Leaves, like the Nests of Birds, and of some of the Beasts; for how could he form a Place to lie down in within the Hollow of a Tree? so that they must make him sleep standing, or, at least, sitting, or lying round like a Dog, which will hardly do to make out the Story: Besides all this, they make him defenceless and unprovided, either against Enemies, or any other Distresses:  
All



All I can say of it, is, that I hope the Relators have told us a Fib, Or, that the Gentlemen who first caus'd him to be brought to Court, are able to solve all these Difficulties, and give a more rational Account of him, and of his Living.

The next Thing, I think, requires some Explication ; as particularly it seems in the dark how long Time he had liv'd in this wild Condition, before he was now discover'd, in which this Difficulty offers to me.

1. If it had been long, How was he subsisted, and how preserv'd in the severe Winters which must have pass'd ? and in which, *as above*, I cannot believe it possible for him to have liv'd Naked and Abroad, as he was found ; and yet,
2. If it has not been long, how is it that he cannot speak, and is so meer a Part of wild Species as we still find him ? uninform'd by Soul, uninhabited by any thing superior to a Beast ; nay, not furnish'd with the usual Sagacity of the ordinary Brutes, who all, by that secret Something, which we, for want of a better Word, call Instinct, are ready and apt to every Action needful to themselves ? But this poor abandon'd Creature, not qualify'd for a Beast, and but ill to be a Man, could not then, whatever he is now, be sufficient to himself, in the wretched Part of Infant-Life which he was first to act in.

This makes me say, That there seems to me to be something irreconcilable in the Thing, as 'tis related from Abroad. I do not say that Relation is the only Account that they who took him up have to give of him ; I hope not.

The



The Accounts which we saw in Publick, and which I refer to, are as follow.

It was publish'd in the Foreign Prints thus.

*Hanover, Dec. 11, 1725.* ' The Intendant of the  
' House of Correction at ZELL has brought a  
' Boy hither, suppos'd to be about 15 Years of  
' Age, who was catch'd some time ago in a Forest  
' or Wood near *Hamelen*, where he walk'd upon  
' his Hands and Feet, run up Trees as naturally  
' as a Squirrel, and fed upon Grass and the Moss  
' of Trees. By what strange Fate he came into  
' the Wood is not known, because he cannot  
' speak. He was presented to his Majesty at *He-*  
' *renhausen* while at Dinner, when the King made  
' him taste of all the several Sorts of Dishes that  
' were serv'd up at Table, in order to bring him  
' by Degrees to human Diet. His Majesty has  
' given special Command that he may have such  
' Provision as he likes best, and that he may have  
' all the Instruction possible to fit him for human  
' Society.

Again, a following Publication ran thus :

*Hanover, Dec. 28.* ' The Story of the Boy  
' found in the Wood of *Hamelen* is confirm'd al-  
' most in every Tittle, with this Addition, That  
' he ran away again into the same Wood, but  
' was catch'd upon a Tree, where he thought him-  
' self safe.

N. B. *Hamelen lies upon the Weser, about 27  
Miles S. W. of Hanover, and the Forest in its  
Neighbourhood, as well as all the others in this  
Country, is a Part of the great Hyrcinian  
Forest, so frequently mention'd in ancient  
History.* In



In this Relation we ask Leave to observe some Absurdities, or rather Impossibilities, (*viz.*)

That he went upon his Hands and Feet. Where 'tis to be observ'd, that the Relation intimates, not only that he did, or might do so sometimes, but that it was his ordinary Way of going, which we must, with Submission, say, lies open to several Objections. As, First, That it is not likely ; because, Secondly, it is not practicable. The Feet of a Man, and his Hands also, are not plac'd in a Position that make it feizable, especially his Feet. Let any Man, that has so much Curiosity, take the most exquisite Tumbler, however dextrous, nimble, or able to distort and turn his Joints and Limbs, even contrary to their natural Position, and to apply them to different Purposes from what Nature prepar'd them to, and let us but see which Way the Feet can be made to answer to the Hands, to form a Progression of the Body : *I say*, let us see what a strange Creature the human Quadruped would be ; what a Figure he would make with his short Arms sinking his Front, and his long Thighs and Legs raising his Haunches in the Air : And how far, or at what Rate of Speed he could walk : So that in a Word, if the Intendant of the Correction-House at *Zell* gave such an Account of him, we must crave Leave to doubt the Fact ; and therefore we rather think it might be added by the News-makers of *Holland*. He might, indeed, be said to go upon his Hands and Knees ; but as that would be a painful and slow Progression, dragging his Heels after him, so it does not seem, even from the Creature itself, to be true ; nor, when taken, did he (as we hear) make any Difficulty of standing upright, or of walking erect, as he does now.



That Part therefore of his going upon his Hands and Feet, does not appear consistent or agreeable to common Sense ; nor are his Knees harden'd to a Callous or Horny Substance, as I can understand, as they must have been, had that been his usual Posture of going.

Besides, I do not find, that at any of the Times when he has, for Observation, been turn'd out a Grazing, as in the Park, or in the Paddock, or any where else, that he return'd to that Posture of going ; but that he continu'd walking erect as at other Times.

How much might be said here by Way of Excursion upon the happy Disposition of Man's Body ? that, in Spight of a fullen Degeneracy in some Men, shewing their strong Inclination to turn Brutes, they are not really qualify'd for that great Accomplishment ; that they can't throw off the Soul, or its Faculties, and that even the Body itself will not comply with it ; when an obstinate Brutality seems to remain, the very Shape and Situation of their Microcosm rebels against the sordid Tyranny, forbids the stupid Attempt, and denies them the Honour of being Beasts in Form, and in the ordinary Functions of sensitive Life, whatever they will be in Practice. In a Word, they can't tread upon all Four ; they can't run, gallop, leap, trot, &c. like the more sagacious and superior Brutes, the Horse, or the Ass : They can't go naked, I mean in these Parts of the World ; and tho' they can be ALL FACE, when they have Occasion to be foolish, nay wicked, nay impudent, yet they cannot harden their Flesh against Frost and Snow, as they can their Cheeks against Blushing, or their Soles against Shame. But this, I say, would be an Excursion.



To return to the Creature we are talking of, and to the Difficulties which offer themselves in the Relation of his Way of Living in the Forest: The next is about his climbing Trees like a Squirrel; some have gone further, and said like a Cat: Nature forbids that Part too; 'tis evident, all the *Cat-kind* Brutes climb, or rather walk or run up the Trees and Walls by the Force of Claws; This he could not do. Monkeys do this by an Agility owing partly to the Practice of hanging by their Hands and Tail, and partly by the Smallness of their Bodies, neither of which could be his Case. But suppose him to have climb'd Trees with unusual Agility, for that is the most that can be made of this Suggestion, yet he could not easily, in his naked Condition, climb at all, without subjecting himself at least to the Hazard of wounding and tearing his Flesh against the Boughs and Bark, and to several other Accidents.

As to the Difficulty of getting his Food; this they have very ill put together, and we are much in the Dark about it.

One Account says, That his Food was the Moss and Leaves that grew on the Trees.

Others tell us, He had laid up a Store of Apples and Nuts.

A third Account says, He eat Grass, *Nebuchadnezzar* like.

But here a Difficulty or two occurs to me, which they have not taken the least Notice of, and which I do not see how they will get over, (*viz.*)

1. That whereas it is suppos'd he had liv'd several Years in this Condition, or else he could not have been so well acquainted with the Manner of it, and must, in all Probability, have learn'd to speak: And whereas

'tis



tis well known, that in those Forests the Surface of the Earth is generally hard, frozen, no Leaves on the Trees, or if on some Ever-Greens, as Firs and Hollies, no Sustainance in them; What Food, what Support could he possibly find to supply Nature at such a Time? As to Apples and Nuts, the former would be destroy'd by the Frost, and how far the latter would support him, we can make no guess at, having no Precedent in History to refer to.

2. In Case of such severe Frosts as are generally in those Countries, What could he do for Drink? It being very probable, that the Rivers and Springs were often frozen when there might be no Snow upon the Ground; and if the Ground was cover'd with Snow, as is generally the Case in those Countries, and that for a long Time, How would he preserve himself, as to his Food, with Snow-Water, Nuts, and Moss on the Trees? A Sort of Vegetables ill suited to human Sustainance, and which, I must insist upon it, would not sustain him. As to the Extremity of Cold, with neither Cover or Cloathing, that I have spoken of already.

In the next Place, it may not be improper to take Notice of the Place he was found in, which, they tell us, was a Wood in the Forest near *Hamel*, in the Dukedom of *Zell*. We are, indeed, something left in a Wood about this Relation. It is true the Dutchies of *Hanover* and *Zell*, *Brunswick* and *Wolfembutte*, being Dominions of the House of *Lunenburgh*, and all adjoining to one another, are not so populous and well cultivated as *England* or *Holland*; and there may be, and



no doubt are, large Wastes and Woods in several Parts of them ; but as they are not so well peopled as these Countries, so neither are they so wild and desolate, such Desarts and Wilderesses, that, like the Desarts in *Arabia* or *Africa*, such a Creature as this was (for his Way of living) could live many Years there, and be undiscover'd.

The old *Hyrcinian* Forest, which once was said to spread over great Part of *Germany*, may, in some Places, be still visible in small Wastes and Commons, with Woods and Hunting-Places, for here are still abundance of Deer ; but there are no vast Desarts uninhabited, or Wilderesses unfrequented ; unknown Travellers often cross the widest and wildest Parts of them, from one Town and Place to another ; Hunters and Gentlemen in Pursuit of their Game, and, above all, the Husbandmen and Boors, in quest of their Cattle, traverse the wildest Part of them continually.

Hence it could not be possible that this Creature could be there long undiscover'd ; and therefore that Notion is as wild as himself, that he was drop'd in the Woods by some unnatural Mother, and left to the Mercy of Beasts ; that Providence directed some Female Brute to nourish him, perhaps a She-Wolf, as *Romulus* and *Rhemus* are fam'd to be nourish'd, tho' improbably : That from hence growing up, by the Care of the same Providence, he must have been made able, in that dismal Condition he was in, to support himself in the Manner as above. All which I do not believe a Word of.

I think it no Trespas upon the Truth of Fact, to argue the Probability of the Relation, for upon that much of our Belief is to be grounded ; and though I cannot see Probability enough in the Story, as we have it told, to make it rational to believe it, yet I do not say, It cannot be true ;  
there



there may be Mistakes in the relating it, and yet the Substance of the Story remain untouch'd. But let us go on.

These Things I must take Notice of, as shocking to our Reason in the Relation of Fact, and which the first Publishers ought to have made a little Enquiry into: But let us take the Story as it is told, and so come to that Part which has an unquestion'd Certainty in it, and from whence we shall take our Rise to what is to follow.

That there is such a Boy, about 14 or 15 Years of Age, perfectly wild, uninstructed, unform'd, *that is*, uninform'd, and the Image or Exemplification, as I say in my Title, of *Meer Nature*; this is certain and undisputed; that he is like a Body without a Soul; that he was found, or, as they stile it, was catch'd in a Wood or Forest about *Hamelen in Germany*, and brought to *Zell*; and from thence, as a Curiosity in Nature, for the Rareness of it worth enquiring into, brought to *Hanover*, when the King of *Great Britain* was there, and shew'd to his Majesty; and that he is since brought over to *England*, and every Day to be seen; I believe all this to be true.

That his Majesty thought the Object worth Notice, and particularly his Royal Compassion being mov'd by seeing a Youth in human Shape, and suppos'd to have a Soul, the Image of his glorious Maker, yet so demented, so depriv'd of the Faculties proper and particular to a Soul, or, at least, of the Exercise of those Faculties, as to be made entirely miserable, void of Speech, of reasoning Powers, and of human Society, the Heaven of Life! I say, his Majesty, mov'd with Compassion, order'd him to be taken Care of, cloath'd, fed, taught, and instructed, and made capable of the ordinary Enjoyment of Life; All this I also allow to be true.

How,



How, or by what Prodigy of Cruelty this Youth has been thus expos'd, in the Manner as 'tis related ; by what an unheard-of Inhumanity it happens that he has been never taught to speak, or had Opportunity of conversing with human Kind, so as to learn by Imitation, for 'tis evident he can hear ; This is all dark and mysterious, nor may it ever come to light ; for it is more than probable, being so young, and withal so empty, as he seems to be, he may not himself remember enough of his Original, to give any Light into the Beginning of the Mystery, even tho' he should come to the Knowledge of Letters, and a Capacity of expressing himself in Words.

He is now, as I have said, in a State of Meer Nature, and that, indeed, in the literal Sense of it. Let us delineate his Condition, if we can : He seems to be the very Creature which the learned World have, for many Years past, pretended to wish for, *viz.* one that being kept entirely from human Society, so as never to have heard any one speak, must therefore either not speak at all, or, if he did form any Speech to himself, then they should know what Language Nature would first form for Mankind.

He confutes the fine-spun Notion of the Ancients, that a Person so entirely kept from the Knowledge of Words would say nothing, but pronounce the Letter B, or the *Beta* of the *Greeks*, or rather BEH, which they tell us, in the *Chaldee* or corrupt *Hebrew*, is asking for Bread : But this poor speechless Creature made no such Noise or Sound, as we hear of, no, or any other, that might in the least tend to informing us what he meant, or that any one might understand.

It is allow'd, that there are two Testimonies or Evidences of human Soul, which appear in this wild Creature, and which plainly intimate,  
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that



that he has a *Soul*, however it may suffer by Organick Deficiencies ; now, tho' I do not grant, that if he has those two Faculties or Powers, that therefore he must have a Soul, unless he had them, in a more particular and explicit Manner, than as some tell us appears yet in him ; yet I am willing to let every thing run as far as it will go, and therefore I shall examine these two Heads, perhaps several Times over, and in a differing Manner, to let those that boast of them in other Cases, see how far they will serve their Occasion. The two Powers which they say are Testimonies of his having a Soul, are,

1. That he can Think.
2. That he can Laugh.

Previous to my examining these two Articles, I must explain a little what I mean by having a Soul, namely, that this Soul is not only in being, and embody'd and cased up in the Cage of his Form as a human Creature, for that I do not dispute ; but that it is unfetter'd by Organick Ligatures, at Liberty to act, and not interrupted by the Defects of Nature, only wanting Culture, and Improvements : Upon this Supposition then I am to consider him as a Soul, a rational Creature, and endued with the ordinary Powers of the Soul, as,

1. That *he can Think* ; or, if you will have it critically, we think he can think, for that is the most I can grant ; and truly I do not yet see that we are sure of so much, any more than we may be of some other Creatures, of whom we believe they have no thinking Powers : It is true, that according to the modern Reasoning of the Schools, nothing can think which has no Soul ; and  
I would



I would by no Means be willing to have it true, on the other Hand, that all those that do not think, are without Souls, because I should effectually Dement so many of my noble and most extraordinary Friends and Favourites of both Sexes, so many Beaus of my Acquaintance, so many of the Toasts and Beauties, Queens of Assemblies, green and blue Masks of the Fair Sex, as I hinted Page 1, that I should hazard being spoken of with some Disgust in the great Circle of Beauties at my Lady — s, once, at least, every *Tuesday* in the Week: But I am not yet come to Philosophizing upon that Part of our wild Subject, as perhaps I shall do by-and-by, so I say no more to it now.

2. That *he can Laugh*. I think it is granted he can laugh, tho', I confess, when I saw him, we could but just make him Grin: Now, as the Learned have not determin'd that the Neighing of a Horse is not Laughing, and so a Horse may have a Soul, as well as the famous Coll—— the Elder, who is so well known for a Horse-Laugh, and with which he so often surfeits all the Company at ——'s Coffee-house; so I cannot yet say, that the Laugh this Animal makes, is sufficient to prove the Existence of a rational Part in him, any more than the Coll——'s uncommon Noise, proves him to be a Stone-horse, rather than a Gentleman: Strange! that to laugh like a Horse should not denominate a Man a Fool, as well as to neigh like a Coll—— should entitle a Horse to be a Christian. Thus if our Savage can only Grin like a Monkey, then a Monkey that can Grin like him, has as good a Title to a Soul as he; and perhaps too as good as a certain grinning Gentleman, who, they say, intends to set up for a Man of Soul, tho' he was never understood to have

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any,



any, by those whose Judgment is famous in those Things.

But to shorten my Discourse, for I must not dwell upon these Things, however weighty; I am just now inform'd, that our wild Creature can really laugh out, as a Man should do, and has done so several Times, tho' himself cannot be said to understand what laughing is, or what is the proper Object of his Mirth; in all which happy Ignorances, he is so imitated, and so follow'd to a Nicety by several eminent *Ridiculators* of the Age, that it is impossible I should close this Discourse, without taking some Pains to convince them, how near they come to *Meer Nature*, and what they have to boast of on Account of their Affinity with the wild *Lunenburgher* of *Hamelen Forest*.

But if I must allow him to have a Soul, and to Think, which I am very much inclin'd to do, not only because he can laugh, which I must say I only suppose, but for divers other very good Reasons; some Difficulties then come in my Way, which make the Story more contradictory than it was before.

1. How could it be, that having certainly seen human Creatures in the Forest like himself, and which he must prefer to the Brutes; he did not, even as Instinct guides the Brutes to do, flock to them, run after 'em, and so endeavouring to become like one of them, discover himself to them? This is what Nature dictates to all the Creatures, that they will look out their own Kind, *as Birds of a Feather*; whereas it is pretended, that he fled from his own Kind, and was not found,  
but



but Catch'd, intimating, that it was against his Will.

2. What makes him averſe to human Kind now, even while he is among 'em? for we are told, that if it were poſſible, he would, even to this Day, make his Eſcape, and run wild again, as ſuitable and moſt agreeable to his Soul-leſs Underſtanding. This laſt, indeed, affords us ſeveral very uſeful Reflections.

They give at firſt indeed but very mean Teſtimonies of the Preſence of a Soul in him, that he ſhould chuſe the Brutal ſenſitive Life, *now*, even when he is come among Chriſtians, and when his Soul (if it has any Powers that denominate ſuch a thing, and that guides him to act rationally) muſt ſee and know that it is a Life much happier than that of the Woods and the Foreſt: How far this evident Deſire in him to return to a Brutal Life (if that Part alſo is true, for I do not affirm it) will go towards proving that he has rational Powers, I cannot tell; I muſt confeſs they are not in his Favour at all, ſo far as my Judgment reaches in the Caſe.

But here too you may obſerve, that I add, as I go along, a conſtant Proviſo for the Truth of all the Things that are, or have been ſaid of him; for I cannot ſee that we can depend much upon any Part of common Report, except this only, that ſuch a Creature is, that he is perfectly rude and uninform'd, (whether it is from Idiomiſm, or meer Negative in his Introduction into Life, is not much the Queſtion) that he is untaught, ſo much as to ſpeak, and not knowing either himſelf, or any thing elſe: In a Word, that he is an Exemplification of Meer Nature; this, I think, we may take for certain.



For all the *Et cætera* of his Story, they are either so impossible, or improbable, and, at best, so doubtful, that I can raise no just Observations upon them, without so often begging this Part of the Question, that it would be tiresome; continually making this Condition with the Reader, *viz. always provided that the Story be true.* I return therefore to that Part of his present Behaviour which, *as they say*, lets us see that he has a strong Inclination to run wild again in the Woods; or to take it more in general, to live as he did before let that be how it will.

It would indeed be a terrible Satyr upon the present inspir'd Age, first to allow this Creature to have a Soul, and to have Power of thinking, qualify'd to make a right Judgment of Things, and then to see that under the Operation and Influence of that regular and well-order'd Judgment, he should see it reasonable to chuse to continue silent and mute, to live and converse with the Quadrupeds of the Forest, and retire again from human Society, rather than dwell among the inform'd Part of Mankind; for it must be confess'd he takes *Leap in the Light*, if he has Eyes to see it, to leap from the Woods to the Court; from the Forest among Beasts, to the Assembly among the Beauties; from the Correction House at *Zell*, (where, at best, he had convers'd among the meanest of the Creation, *viz.* the Alms-taking Poor, or the Vagabond Poor) to the Society of all the Wits and Beaus of the Age: The only Way that I see we have to come off of this Part, is to grant this Creature to be Soul-less, his Judgment and Sense to be in a State of Non-Entity, and that he has no rational Faculties to make the Distinction. But even that remains upon our Hands to prove.



But now, to leave these weighty Debates for the present, let us take him then as he is, not entirely Demented, as that Word is understood, *viz.* Without ever having a Soul in him at all ; but having a Soul, such as it is, lock'd up and unable to exert itself in the ordinary Manner : And this Way we shall have something material to say to him.

We are not easily able to conceive of a Human Body, without any such Thing as a reasonable Soul infused at its first being form'd, unless we had ever seen or read of such a Creature in the World before, or unless we had a Method in Science, to obtain a Mathematical, or Anatomical System or Description of the Soul itself ; that it was a Substance capable of Measurement, and having a Locality of Dimensions and Parts ascribed to it ; but, as we define Soul by Rational Powers, Understanding, and Will, Affection, Desires, Imagining, and reflecting Operations, and the like, we are, *I say*, at some Difficulty in suggesting a human Body in Life, without those Operations.

This, I think then, is the Sum of what we may say of this Creature, *viz.* That he has a Soul, though we see very little of the ordinary Powers of a Soul acting in him, any more than are to be discerned in the more sagacious Brutes ; Now we deny the Capacities of a Soul, such as Reflection and Retention, Understanding, Inquiring, Reasoning, and the like, to the Brute Creatures ; and we say, That to allow it them, would tend to destroy the Principles of natural Religion, and to overturn the Foundation of the Divine Sovereignty and Government in the World : On the contrary, we see him, as I observed before, in a State of MERE NATURE, acting below the Brutes, and yet we must grant him a Soul : He has a Body, in its Shape Human, the Organick Parts Anatomically, we believe, the same as Human ; he acts



the Powers and Motions of sensitive Life, and of rational Life, alike, as if they were confused and huddled together undistinguished, and just as Nature directs in other Creatures ; but he is a Ship without a Rudder, not steer'd or managed, or directed by any Pilot ; no, hardly by that faithful Pilot called Sense, the Guide of Beasts. They tell us, That at first he neither judged what to eat, or what to drink ; when the ordinary Evacuations of Nature call'd on him of mere Necessity, he was not guided to them by any thing more than that mere Necessity, and therefore foul'd himself, without offering to do otherwise, and, perhaps, in his Sleep too ; a certain Proof (at least in my Opinion) that he had no such Place prepared for his Relief by his own Sagacity, as a Couch, or Nest, or Bed covered with Moss, as has been said above : If such a Place had been found, it would certainly have been found filthy and nauseous, even to a Degree, that the Beasts, nay, even the foulest of all Beasts avoid ; for the Swine will not willingly lie down in its own Excrements : I say, It would certainly have been so, seeing, as I am told by such as say they are well informed, that he would since that make the nicest Bed, and cleanest Linnen, in the same Condition.

I know, that many People carry this Part much farther than I do, and suggest it to be all a Fraud, an Original Cheat and Delusion ; that there is nothing in all the Story of his being found in a Wood, or in a Forest, or naked, and the like ; but I can by no means grant that Part, particularly because they name the Person who brought him to the Court, and who neither would, or durst, if he would, impose such a Cheat upon his Sovereign ; but I will not deny, but that his Case may be otherwise than it is related from those first Hands who took him up.



No doubt, his Majesty has had a better Account of the Case, than we have had without Doors; and that, if there had not been more in it, than we are yet Masters of, would not have given Orders to take him in; though, if he is nothing but what we now see him, 'twas highly worthy of a Prince, in mere Charity and Compassion to his Misery, to have Methods used, if possible, to bring him to the Use of his Reason.

Neither can I join with those, at least till I see farther, who tell us, he is nothing but an *Idiot*, or what we call a *Natural*; my Reason is, Because, though he may have some Degrees of *Idiotism* upon him, yet he seems still to have with it, some apparent Capacities of being restored and improved.

Besides, why must an *Idiot* be dumb? and, which is still more, if he was what we have seen some Idiots be, perfectly void of Sense, Drivlers, unable to feed themselves, &c. such a one could not have been found in a Forest, make his Escape thither again, endeavour not to be found, and the like: It is evident he has many Degrees of Sense above *Idiotism*.

That he may be what we call a *Fool*, tho' I do not grant that neither, yet even in that Case there was no Occasion for his being Dumb, seeing it is apparent he is not Deaf, which, in Nature, is the only absolute Obstruction to learning Words and forming a Sound.

I am told, that he hears distinctly; and that in Consequence of the Pains taken with him since he came hither, he has been made to speak, by Imitation, some Words with a clear articulate Voice: There must then be something yet in that particular Part conceal'd from us, and which very well merits to be enquir'd into, (*viz.*) how it is that he could speak none before.

. Upon



Upon the whole, I make no doubt, but if he can be brought to speak, and to understand what he means when he speaks, he will soon discover whether he has the Exercise of his Soul, or No.

And here I must enter a Protest against those who would have us think the Court impos'd upon in bringing him to *Hanover*, or where-ever else it was, and presenting him to the King; for suppose, tho' I do not say it is so, that the Story of his being a Savage, running naked in the Forest, and the like, were *a Fib*, as some say, *What then?* we are not told that his Majesty took him in as such, or that the King was made to believe those fine Stories: On the other Hand, whether he was represented as such, or as an Idiot, his Majesty, as I said, acted with a Compassion worthy of himself, to cause such a one to be shelter'd, comforted, and reliev'd; for what can be a greater Object of Royal Pity than such a Person? and what more Christian than to cause Endeavours to be used to restore such a one, if possible, to the Use of his Reason, and the Exercise of his Understanding? Now as I do not quite give up his Capacities, I cannot but say, if his uncultivated Soul may be recover'd to Action, and being improv'd, may be brought to the Use of its ordinary Powers, his Majesty will have the Glory to give one of God's lost Creatures to the World, in a kind of a new Creation, which nothing but an Excess of Christian Compassion could perform; for there may yet go as much Labour to bring it to pass, as is requir'd to make a deaf and dumb Man to speak, which yet we have Examples of among us. But I shall go on with this Part a little farther by-and-by.





## P A R T II.



HAVING thus settled the Point concerning the Person and Circumstance of this Youth, and how we are to take the several Reports concerning him, we shall have nothing to do to look back into his former State any more ; but shall take him as he now is, or as he appears to be ; that is to say, Cloathed, Fed, and in a Way of being made whatever Nature has thought, or may still think fit to make him capable of.

And, indeed, to take him as he appears to be, he is a Subject of Observation, and affords more Speculation to us that look on him, than, I believe, all the World, with the infinite Variety of Objects which it presents to his Eye, affords to him.

Nature seems to be *to him*, like a fine Picture to a blind Man, ONE UNIVERSAL BLANK, as Mr. *Milton* very beautifully expresses it ; he sees the Surface of it, but seems to receive no Impression from it of one Kind, or of another : He looks on the infinite Variety, with a kind of equal Unconcernedness, as if every Object were alike, or that he knew not how to distinguish between Good or Evil, Pleasant or Unpleasant.



If he has the ordinary Affections of human Soul, they must be seen at Nature's Leisure, and as she pleases to admit them to exert themselves ; for at present we are able to make almost as little Judgment of him, as he can of us : This, in my Opinion, is one of the most curious Things that belongs to him ; I mean, as he now appears, that we can give no Account how, and by what secret Power the Faculties of his Soul are restrained, or withheld and lock'd up from Action, while yet they are, perhaps, in Being within, and reserved for a proper Season, when he shall be restored to himself.

This Secret may, in Time, be discover'd, perhaps, to Advantage ; and it may be the best Thing he may be able to do in Life, to make such a Discovery in Nature, as all the World never made before him.

As we see him in his ordinary Appearance, his Figure is, indeed, a little differing from what it was represented to be before ; but he is still a naked Creature ; though he has Cloaths on, his Soul is naked ; he is but the Appearance or Shadow of a rational Creature, a kind of Spectre or Apparition ; he is a great Boy in Breeches, that seems likely to be a Boy all his Days, and rather fit to have been dress'd in a Hanging-sleev'd Coat ; and, if he is not a Fool, or Natural, or Idiot, or a Something that we generally understand by those Terms of Nature, we may be still at a Loss about him.

His not speaking, and yet being capable of learning to speak, as it is at present the only Wonder that remains upon our Hands, so, if it be master'd, it may resolve several other lesser Difficulties about his moral Capacities, which are not yet so easy to be accounted for ; and therefore we find the learned Dr. A ———, to whom, as  
we



we are told, the Nurture of him is committed, wisely makes that Part his first Concern in the Management of him, and applies all possible Means to make him docile, or willing to learn, which, as I am informed, is like to be the most difficult Part of his Introduction : What Language he purposes to teach him first, whether *English*, or *High Dutch*, we do not hear ; the latter some think to be most proper for him, as being best adapted to his primitive State ; perhaps, too, he may learn it soonest.

In our farther considering this wild Youth, the Business then is to make his Circumstance useful to the rational Part of the World, whether the World can be made so to him or no ; in which, if I do not treat him *a la Buffoon*, as has been thought proper by a learned Author of Brains and Brass ( for he calls himself *The Copper-Farthing Author* ) or, *a la Solemn*, as a more learned Divine lately proposed to do, who had studied a whole Sermon upon him, making the Words, *The wild Beasts of the Forests*, his Text ; I say, If I fall into neither of these Extreams, I hope the enquiring Reader will not be disappointed.

If we may consider this young Creature in his present Appearance, we must necessarily suppose him at Court : I do not say, he is a Courtier ; but that he has been seen there, I suppose is certain : The Truth is, 'tis the only Place to look at him ; for any where else, they say, he is all lumpish, dull, phlegmatick, sullen, or whatever you please to call it ; nor is there, as I can understand, the least instructing Inference to be drawn from his Behaviour in any other Situation ; for who can bring any thing from Nothing ? who shall refine upon the Stupid, and philosophize upon Indolence ?

When



When he comes to Court, he is bright in his Way, that is to say, He appears in some Emotion ; I will not say, he puts on an Air of - - - -  
*Ec.* No, no, how should he put on *an Air*, or any thing else, that cannot put on his own Cloaths ? or dress his Soul, that cannot dress his Carcass ? If therefore, he appears to be any thing at Court, it must be all inspired, infused into him from the assimilating Influence of the Place, or the sympathetick Influence of his Brother C——iers, as in the old *Israelites* Time, when, History tells us, Men prophesied merely by coming among the Prophets ; as *Saul*, for Instance, when he came back from seeking his Father's Asses.

Nor will our Friends, we hope, be disgusted at the Term used above of Brother C——iers, since, if I am not mistaken, there are Courtiers, and many of them too, in all the Courts of *Europe*, that of *Great Britain* only excepted, as dumb as he, though, perhaps, not so silent : And, suppose my Exception to be just, and that all our Courtiers are Men of Sense, speak to the Purpose, understand what they say, and mean what they speak, pray where is there a Court in *Europe* where they do so, except here ?

The nameless Philosopher of *Athens*, who said, All the People at *Sparta* were dumb, and could not speak, explained himself fully to my Purpose, upon an Enquiry after his Meaning, *viz.* That the *Lacedæmonians* talking of their Quarrel with the *Athenians*, could not utter one Word of Reason or Truth, or even common Sense, in that Case ; and to utter Nonsense, *added he*, is to chatter like a Monkey, not speak like a Man.

The Truth is, If Noise and Rattle must not be allowed to be Speech, as I begin to be convinc'd it ought not, Mercy upon us ! *At Co — t*, and at many other Places too, what Reason have



we to fear, the Plague of Dumbness may overspread us in a very little Time, as *Fame* says it has already done some of our Neighbours ?

I must confess, this seems to solve the strange *Phænomena* of many modern Statesmen, Politicians, *Me - - rs*, &c. which often appear among us of late, and who have been famous for the tedious Exercise of this Kind of Dumbness ; who may be justly ranked among the Mute Part of the World, having been famous in their Generation, for making long Speeches, and saying nothing.

In this Sense I mean, the *Lunenburgher* appears at Court with some Vivacity in his Countenance, of which, they tell me, very little can be perceiv'd in him any where else ; it seems, as I am informed, the Ladies are a little disgusted at him, in that he seems not yet capable of understanding what they are, or what the Intent and Meaning of Beauty is, why given by Heaven to the Sex, and what specifick Difference, or other Difference, there is between fine Pictures in Petticoats, and his Brother Brutes in Breeches ; upon which, it is said, A certain Lady looking gravely upon him, shook her Head, and added, *'Tis pity he is not a little older, he would make an admirable - - - - - for he could tell no Tales.*

But if neither the Beauty of the Ladies, or the gay Dress of the Gentlemen at Court, have any Influence upon him, for they say, he has no Notion of Cloaths, or of fine Dressing, what can we say for the Inspiration, and where shall we place it ? Why is he less a Forester at St. *James's Park*, than at the Wood of *Hamelen* ? The Reason is plain, the sympathetick Part may do it ; the Joy at seeing so many Images there, whose Purity of Sense suits them to himself, must go a great Way in the Case : Though I will not allow him capable of judging of Fools, or of any thing else, in his Wilderness-



Wilderness-Capacity ; yet, as, according to the Antients, the Brutes are allowed to know one another under any Disguises, perhaps by the undiscovered Sagacity of the Nose, as well as, and much rather, than the Eyes ; so whether this Youth may not smell a Fool when he comes among a Croud, and especially, a Throng where there may be many of that Species, more than of any other, the Learned are not agreed about it, only, that his being so particularly pleasant and familiar with — E — Esquire, my Lord T — , the D — e of — , and some other of his Acquaintance, who seem mighty agreeable to him, and are eminent for their Capacities, may be some Guide to their Judgment, in Favour of my Opinion.

I had some Thoughts here of taking a little Notice of the extraordinary Usefulness, nay, even the Necessity of Fools at Court (and pray take Notice, that I must always be understood of Foreign Courts, not our own) how needful it is there should be Beasts of Burthen, where there are so many heavy Burthens to be carried ; and that there should be many Asses, where there are many Riders : But this is an Article of such Importance, 'tis not to be brought into a Parenthesis, and therefore I have referred it to a Part by itself.

Besides, though at most Courts they make good Use of Fools, yet I do not see that the present Subject is yet finished enough for that Part ; For, according to my Lord Rochester,

*An eminent Fool, must be a Fool of Parts.*

However, there is Hope, that in Time, and with some Erudition from the learned Doctor A — , he may, as he grows up, arrive (at least,



least) to the Dignity of being an Emblem of Court Fools, and may be made Use of to illustrate several other Species of Fools also, as they come in our Way.

But to be a little more serious upon him; As he is in his present Condition, it was expected, that when he came to Court, and when, as above, the lucid Intervals of his Fancy seemed to be upon him, he would discover, by some Means or other, what Notions he entertained of Human Affairs, and of the Things or Persons about him; but very little seems to offer of that Kind, at least, that any Observation can be made from.

This led me to enquire, what Perfection of their natural Operations, his ordinary Senses are arriv'd to, or, at least, those less publick, such as his *Taste* and *Smell*, his *Hearing* or *Touch*; as to his *Sight*, that appears to be like others, whether of the Brutal, or better-informed Kind; fitted to direct his Feet and Hands, if not his Understanding; and perhaps this may be the greatest Part of the Use he has yet to put it to, for, they tell me, he does not see to distinguish Objects, either of Pleasure, or of Pain, at least, not nicely; neither can we say, That he would be able to distinguish the Pleasantness of the most beautiful Object, from that of the most deformed.

We cannot perceive, that any Influence is conveyed to his Understanding by his Opticks, so as to move Delight, Compassion, Desire, Aversion, much less Envy, or Malice; there, indeed, he has some Advantage of the rational Part of Mankind, for he can see the Felicity of others, without moving his Ambition, and their Misery, without moving his Horror; I make no Question, that the Pleasures of the Court, which he has had Opportunity to see to greatest Advantage, give him not the least Delight; and that, had



he seen the late Mrs. *Hayes* burnt alive at a Stake, it would not have been at all any Surprize to him, or have given him him any Ideas differing from a Dance on the *Theatre*.

Thus of his Hearing : I believe he would no more have been moved with her Screiches in the Fire, than he would have been with the charming *Faustina*, singing in an Opera ; and this, not that he could not hear both, but that, like a Horse, or any other Fellow Brute, his Ear could convey no Notions to his Understanding, of the Things he heard, or of the Difference between them ; and all for want of Instruction.

He is, in this Condition, so far from distinguishing Things, that I don't find he forms any Images in his Mind from any thing that occurs : When a Batallion of Soldiers, exercising in the Park, fired their Volleys, the Horses, the Dogs, the Deer, all discovered an Emotion, but he none at all : The Bells ring, the Guns fire, my Lord *D*—— *Astmatick* and *Enrhumée*, coughs his Heart up, here a Set of ( Ladies ) Syrens sing, there a Trumpet sounds a Levet ; but he whose untun'd Ear conveys no Ideas to his Understanding, distinguishes nothing ; he starts not at the firing of the Platoons on this Side, stirs not at the Jangle of the Bells on that ; he is neither affected with the Barking of a shatter'd Carcass dress'd up with Ornaments, and collared with a *Cordon Blue*, who calls upon his Grave every Two Minutes, and spits up his Lungs, to ease his Throat ; he distinguishes it not from the charming Sound of a Consort of Voices ; the spiriting chearful Trumpet rouses him no more than the Croaking of the Frogs, in a hot Summer Evening, or the Houling of a Dog foreboding Death, under the Window of a languishing Sinner ; if he laughs, as they say he can, you cannot perceive that



that he understands the Reason why he does so ; nay, it may be enough to us, to suggest, that he knows he laughs only, that seeing others do so, his Face forms the same Figure by an ignorant Imitation. I speak of him now in his Forest Condition, his primitive appearing, without having had either Time, or Helps, to any Improvements ; what may have been added to him, if any such Thing should follow, I leave to the Discovery ; But I take him, I say, as they that catch'd him first represent him. Thus we may easily conceive him to be, and behave, as above.

Thus, without the least Emotion of his Spirit, suppose he receives all these differing Applications of Nature ; so, in a Word, I do not find but his Ears are of very little Use to him, and that he is almost as incapable of receiving Instructions by that particular Conveyance, as any of the Five fine L ——— s, who contended so lately for the Honour of hating to be taught any thing.

Naturalists say, That the learned Physician, who at present has his Understanding under Cure, should send him to travel ; that is, as soon as it is possible to teach him Speech enough to avoid being bought and sold, and that he may not be kidnapp'd on the Road, of which there may be great Danger from the extraordinary intrinsick Value of him ; and they assign certain Physical, as well as Philosophical Reasons for this Opinion ; particularly, they say, the passing through so many differing Climates, and even Regions, as the *Alps*, or the *Pyrenees*, or the *Appennine* Mountains, may have very effectual Operations on the Nerves, the Glands of the Throat, and the Brains ( where there are any ) and so may facilitate his Capacity of Speech ; though some say also, If he happens to pass thro' those Summits in an acute Cold, he ought to be very cautious ; for that it may affect the finer



Coats of the Brain in such a Manner, that tho' he may attain to his Speech by it, yet that he will always talk like a Fool, whatever he was before ; as it is said has been the Fate of a certain *Chevalier*, ever since his first Settling at Castle *Albano*, where the Air is very serene.

This Intelligence was very helpful to my Imagination, when I was the other Day musing upon the lamentable Accident which had befallen a most Noble Person of eminent Quality, of this Nation, and of tolerable Capacities too, though he had the Misfortune to hurt them a little before he went, with writing Satyr, a Thing dangerous to the Head, and quite out of his Way ; but of that by itself. That his Grace travelled for good Medicinal Reasons, such as Want of Money, hating his Wife, and some other very moving Considerations, I can make no Doubt of ; and that he went to the Pretender only to be cured of the King's Evil, I am willing to believe my Share of ; but that the bad Air, or some other noxious Vapour which affected him in passing the Mountains, touch'd his Brain, and caused him to act all the weak and distracted Things he has done since, is the kindest Thing can be said of him.

However, this Precedent need not obstruct the Proposal for the Benefit of this Youth, especially if he has the Consolation, which, as I am told, upholds another Person of great Figure at home, who designed to take the grand Tour of *Italy*, but was something discouraged by the Example ; namely, That upon consulting his Physicians, they assured him, he was in no Danger ; for that *Fools never go mad*, and that they were able to demonstrate it by anatomical Experiment.

Indeed,



Indeed, I think I cannot do my Country better Service, than to publish this new Experiment for the Consolation of my Friends, and to let them know, that the empty Heads, whether of the *Paper-Skull* Kind (Vapourish), or of the *Thick-Skull* Kind (Phlegmatick), may travel with the utmost Safety to their Understandings; that they neither can hurt them by the *Thin*, or by the *Thick*; for that *Non-Entity* is a kind of an Eternal, and is always the same; and whatever Changes the Men of Heads and Brains may suffer in their passing and repassing, they that have none, are sure to return just as they went out; and, like one of Nature's Asses, if you turn it Seven Years to Grass, you will never take it up a Horse.

Nor should Fools ever decline Travelling, especially Fools of Quality; for that the Species being so absolutely necessary in Foreign Courts, whatever they are at home, they need never doubt of a favourable Reception, and Preferment too, where-ever they go; especially in *Spain*, as is abundantly exemplified in the Case of my Lord ———, and some other considerable Refugees at the Courts of *Madrid*, *Vienna*, *Petersburgh*, and other Places, at this Time.

Since then, it is the Opinion of the Learned, That this young nameless Thing we are talking of, should Travel, I would, by all Means, have him go to the Pretender; for if his Head is defective, he may serve him in divers Capacities, to the Advantage of all Sides; particularly, he might take a publick Character there, and be the Representative of the Party in *England*; and he would have a vast Advantage in that Employ, more than most of the Emisseries, or Agents, they could send over, would be able to obtain; namely, That he might act with all possible Security against our Laws, or the Resentment of our



Government; go and come, see and be seen, and give very little Offence ; for that it is a known Maxim in a wise Part of our Law, *That a Fool cannot be guilty either of Murther, or Treason.*

But then it must be with this Proviso ; namely, That it continues as long as, and no longer than, he maintains his Character ; for if he should have the Misfortune to come to an Eclaircissement with Nature, and have the Use of his Brains and Senses allowed him, he would be quite useless there, grow uneasy, and, perhaps, so distracted, as to come away again, and desert them ; nay, and which is worse, expose them ; and therefore special Care must be taken of that Part.

But to come a little to the useful Part of this Person ; for such People are allowed, on all Hands, to be a most useful Part of the Creation, and that on many Accounts.

*First*, as to his dumb Part. If, at least, as it is in those who are Deaf and Dumb, we must suppose, that as he cannot speak to us, so he does not at all understand what we mean when we speak to one another ; my Enquiry then is, By what Images, and in what Manner, does he form the Conception of Objects in his Mind, whereby to consider of Things or Persons, which he sees about him, and of Sounds which he may be supposed to hear ; as he understands no Language, so he can form no Words to himself, by which to think either of this or that.

Words are to us, the Medium of Thought ; we cannot conceive of Things, but by their Names, and in the very Use of their Names ; we cannot conceive of God, or of the Attributes of God, of Heaven, and of the Inhabitants there, but by agitating the Word God, and the Words Infinite, Eternal, Holiness, Wisdom, Knowledge, Good-



Goodness, &c. as Attributes ; and even the Word Attribute ; we cannot conceive of Heaven, but in the very Use and Practice of the Word that signifies the Place, be it in what Language you will ; we cannot muse, contrive, imagine, design, resolve, or reject ; nay, we cannot love or hate, but in acting upon those Passions in the very Form of Words ; nay, if we dream 'tis in Words, we speak every thing to ourselves, and we know not how to think, or act, or intend to act, but in the Form of Words ; all our Passions and Affections are acted in Words, and we have no other Way for it : But what do these silent People do ? 'tis evident they act their Senses and Passions upon Things, both present, and to come, and, perhaps, upon Things past also ; but in what Manner, and how, that we are intirely at a Loss about ; it confounds our Understanding, nor could the most refined, or refining Naturalist that I ever met with, explain it to me.

Every Mute is not an Idiot or Fool ; and we see some daily among us, whose Parts are as bright, their Understanding as large and capacious, and their Reason in as full Exercise, and as clear, as, perhaps, any other ; which is evident by the great Length they will go to attain Mediums of Conversation, to supply the Want of Voice ; nay, we have seen some, who have attained to the Power of expressing themselves articulately, and in Words, which those that stand by, can both hear and understand, though that Person so speaking, cannot hear the Sound he makes. The ingenious Mr. *Baker*, is a living Witness of this, who is eminently known for a surprizing Dexterity in Teaching such as have been born Deaf and Dumb, both to speak, and understand what is said when others speak to them ; some living, though wonderful, Examples of which



are now to be seen. But this, as I said, is a Testimony of the good Understanding, and Vivacity of Genius in the Subject ; for if the Person so born deaf and dumb, had withal a weak and empty Head ; had no Capacities or natural Genius for Learning ; was not able to understand his natural Defect, know the Value of it, regret the Loss of it, have a Sense of the Want of it, and be earnest to supply it, no Skill, no Art could make Impression ; Mr. *Baker* himself, tho' he has done more than I believe was ever done before him, could do nothing : In short, no Art can teach a dumb Fool to speak : And this returns me to my Question, which I mention'd above, and which, I think, is of great Importance, tho', I doubt, impossible to be ever answer'd, till some deaf, dumb Person arrives to the perfect Recovery both of Hearing and Speech, so to inform us from his own Knowledge and Experience, which, I believe, never happen'd, or will happen in the World.

The Question, I say, is still difficult, How does a dumb Man think ? And as it is the same Thing in an Idiot, it is, I believe, the only Thing wonderful in a dumb Fool, and that not so much as he is a Fool, but as he is dumb, What Ideas do they entertain of Things without their Names ? it is indeed inconceivable.

Some to solve it, would tell us, they have no Thought, no Images, can form no Idea, no Conception of Things in their Imagination ; that if they did, the Knowledge, or, at least, the Notion of a supreme Being, would occur to them ; which infinite Power is able to give them, by Inspiration, as he has done to the rest of Mankind by Revelation, and which yet we see is not done, and that they have not the least Light given them that Way, or the least Inclination to think of, or  
enquire



enquire about it ; hence, say they, we may conclude they cannot.

If I did not think this Speculation a little too serious in this Place, and too valuable to throw away upon the common Readers of the Times, to whom these Sheets seem to be directed ; that they would be made sick of the Work, and so, perhaps, throw it by before they get thro' it, I would venture being tedious upon so noble an Enquiry as this.

It is absurd to think, that all Mutes are Fools ; that because they cannot hear, therefore they cannot think, and that the contracted Soul, under the Fetters of misplac'd Organs, or oppress'd with a Defect of the Organ, must not act at all ; for at the same Time, we see that imprison'd fetter'd Soul exerting itself in, and acting on a Thousand other Objects, which demonstrate not its Being only, but the full Exercise of its proper Faculties, both Understanding and Will : This is evident, where we have seen those who have been both Deaf and Dumb, fence, fight, dance, learn to carve, paint, sew, embroider, weave, knit, and almost any kind of handy Works, which do not depend upon the Ear or Voice to perform or to learn.

It is evident then, that they can act upon material Objects, and even upon some immaterial too, as well as we can ; but it is certainly in a different, and, perhaps, superior Way : 'Tis certain they must think without the Agency or Interposition of Language, because they know it not ; they cannot call Light or Darkneis, Heaven or Earth, God, the Devil, themselves, or any other Thing, by any Name, or conceive of them under any Title or Hieroglyphick Representation ; 'tis all a Mystry inconceivable to us, as entirely



as our Way of conceiving Things must be to them.

It would then be a still nobler Acquirement, if so much can be expected from Art, if it could be found practicable to do, or we could know when it was done, and when not, that a dumb Person, I mean a Man deaf and dumb, but who has his Understanding, otherwise, in its full Vigour and free Exercise, could be taught to conceive of Things as we conceive of them, or that he could convey to us the Knowledge of conceiving as he does: Whether either of these are possible, or so much as probable to be done, I do not pretend to determine. If this were done, there might be many Ways found out to converse with a deaf and dumb Man, as effectually, as if he could both hear and speak, and he would have less Occasion to feel the Want of his Speech than is now the Case; for, want of Hearing or of Speaking, meerly as such, is not so much the essential Part of the Affliction, but want of conversing with Mankind; and could that be attain'd, the Mute has some particular Felicities join'd with the Infirmary, that, in some measure, may be said to make up his Loss, nay, to be infinitely more to his Advantage, than either Speech or Hearing could be.

I hinted at some of these above; as, that he is incapable of Ambition or Avarice, of Envy, Malice, Revenge; this, as he is suppos'd to be really a living Soul, is a Felicity; but if we consider him in *meer Nature*, I cannot see that it is any Advantage at all: What Benefit is it to the Horse, that he does not covet more Pasture than he can feed on? or what Virtue, that he is not ambitious to be as his Rider, that he does not envy or bear Malice against either his own Kind, or any other.



But speaking of a human Species, the Case alters, and there, I confess, to act as a Man, and to have no Pride, no Ambition, no Avarice, no Rancour or Malice, no ungovern'd Passions, no unbounded Desires, how infinitely more happy is he than Thousands of his more inform'd and better-taught Fellow Brutes in human Shape, who are every Day raging with Envy, gnawing their own Flesh, that they are not rich, great, and cloath'd with Honours and Places as such-and-such, studying to supplant, suppress, remove, and displace those above them, and even to slander, accuse, murder, and destroy them to get into their Places? Had Nature been beneficent to him, in bestowing something more upon him other ways, and yet kept his Soul lock'd up as to these Things, how had he been the happiest of all the Race of Rationals in the World?

And here a Speculation of infinite Force and Signification occurs to me, namely, how impossible it is now, in the Nature of the Thing, for this Youth to attain to the full Exercise of the Faculties and Powers of a reasoning Soul, without taking in, at the same time, and with the same Instruction, all the wicked Part too! Nothing of Virtue, nothing sound, nay, even religious, can be taught him, but all those Hell-born *Addenda* will be let in with, and break out among them: As soon as he distinguishes of Wealth and Poverty, Avarice is the Consequence; he covets the first, fears and hates the last, and with coveting comes in a Thousand injurious and dishonest, nay, thievish Imaginations to compass it: No sooner does he see Wealth, cloath'd with Power and Dominion, but Ambition, the first-born Child of Crime, the self-begotten Sin of Witchcraft, breaks out in the Soul; attended with all its lesser Devils, inseparable Attendants of its  
very



very Nature ; I mean Envy, Malice, Rage, Murder, and Blood : Unhappy Man, that his Soul cannot receive the Good without the Evil ! Tell us, ye Right Reverend and Reverend, the Guides of the World, whence is it that 'tis impossible to communicate to a human Creature, the Virtues of a Christian Life, untainted with the Knowledge and Guilt of Crime ; or to bring the Man to the Knowledge of the brightest Part, but the Vice comes in at the very same Door ? 'Tis evident, he may learn the wicked Part, even without so much as a Taste of what is Good, the Pollution shall come without the Rectitude of his Soul : But, as if Virtue and Religion were an Introduction to Vice and Prophaneness, he is no sooner instructed in the first, but of Course he understands the last.

Even the Tree of Knowledge has this Part discover'd in its Title, and no doubt they came together ; it was the Tree of Knowledge of Good and of Evil, they were taken in together, and are still inseparable.

But whence then comes the Knowledge of Evil to prevail ? and seeing Virtue is Beauty in its brightest Perfection, is its own Reward, and infinitely desirable for itself, why does Meer Nature lead to foolish Things by the Course of its own Instinct ? Why hurry the Soul down the Stream of his Affections, and, with inexpressible Guilt, to what is gross, sordid, and brutish ; whereas Wisdom and virtuous Principles are all up Hill, against the Stream, and are rather acquir'd than natural ? Let those who deny original Depravity, answer this for me, if they think they can ; for my Part, I acknowledge it to be out of my Reach, upon any other Foot.



But I leave this as too solemn for the Day, however useful: And to return to our *Lunenburg*; Let him be as he is, and let that be as it will, we see a great many merry Things occur to our Thoughts about him, and some very much for the Instruction of our Neighbours, who think they have more Wit than he, and yet hardly give any body Leave to think so but themselves. But I shall first conclude this Part with a brief Contemplation upon the Misery of Mankind, under the Disaster of being born deaf, and upon the surprizing Operation of teaching such to speak, of which I have taken Notice above, and of which we have some extraordinary Instances at this Time in being.

That this Speculation should not appear too grave for the World, for I know they are out of Love with dull Philosophy, as well as with Divinity, I have oblig'd it to jingle a little in Verse; but however Poetical it may be, the Subject being really solemn, it will run into a Vein of solid Thinking: If it should be disagreeable to the fashionable Levity of the Times on that Account, some that have more Wit than I, may turn it into Jest, and Burlesque the Calamity of Mankind, if they think it more agreeable: I am mighty willing to leave it to the learned Dr. S - - -; for he that can Preach and read Prayers in the Morning, write Baudy in the Afternoon, banter Heaven and Religion, and write prophanely at Night; and then read Prayers and Preach again the next Morning, and so on in a due Rotation of Extremes; is much fitter than I am for turning the Tears of the Unhappy into a Ballad, and making a Mock of human Misery.





*On the Deaf and Dumb being taught  
to Speak.*

HOW blest, how much more blest are Beasts than Men!  
They all can speak, know what to speak, and when;  
Tho' we in *Scoff* pretend to call them MUTES,  
They've all a *Voice*, we find no silent Brutes;

They form a *Sound*, by which *they all* convey,  
As well what 'tis *they mean*, as what they say;  
Their differing *Notes* their different *Senses* reach,  
And *fully answer* all the Ends of *Speech*.

They ask, deny, call, answer, sing, make love,  
And tone *their Voices* as their *Passions* move;  
Shew Anger, Joy, Grief, Sorrow, *Sense of Pain*,  
*By these* can triumph, and of *those* complain.  
Proclaim *their Wars*, and when *their Quarrels* cease,  
In Terms as audible *proclaim their Peace*.  
Can quarrel, challenge, threaten, league, unite,  
Engage in *Armies*, or by *Combat* fight;  
Cry out *when hurt*, give Warning, and Dispute,  
All in *the Stile* and Language of *the Brute*.

Nor is their Speech *by Mimickry* convey'd,  
By Syllab, Sound, and Imitation *led*:

Their Voice *depends not* on the Organ EAR,  
'Tis Nature's *universal Character*,

And all *would speak alike*, tho' none *cou'd bear*:

To



To them *sufficient*, and to them *confin'd*,  
 Peculiar not to *Country*, but to *Kind*.  
 In every Land their Language is the *same*,  
*Babel* no Difference made, no Change to them.  
 The *Cock* by Nature *crows*, the *Lyons* *roar*,  
 Alike, from *Santa Cruze* to *Salvador*,  
 On *Africk's* Wastes, and the *Brasilian* Shore.

But *Man* *unhappy*, bound in *Nature's* *Chain*,  
 His *several* Powers such *Intercourse* maintain,  
 His Senses *one another* circumvent,  
 And he's a *Slave* to *Chance*, and *Incident*.

Dog-like, his *Smell's* so coupl'd with his *Taste*,  
 Is join'd so close, and banded down so fast,  
 That if *this* fails, that feels the *Influence*,  
 And dies by *sympathetick* *Consequence*.

His *Tongue*, obsequious, on his *Ear* depends,  
 And *Speech* on dang'rous *Niceties* attends :  
 For if the least *Mischance* affects the *Drum*,  
 This vibrates not, and that's of course struck dumb :  
 The *Wretch* is damn'd to silence by his *Ear*,  
 And must not speak, because he cannot hear.

A *Fate* so sure, so frequent, and so hard,  
 So ill to cure, and what so few regard ;  
 That 'tis so far from strange, some *Tongues* should fail,  
 'Tis much whole *Nations* are not dumb by *Tail*.

Happy the *Hand* could this *Connection* break,  
 Could loose the *Bands*, and make the *Deaf* to speak ;  
 The



The Independance of the Powers *restore*.  
And let *the Ear* tye up *the Tongue* no more.

Surprizing Art! *but Art's too mean a Name*,  
't must be a Something of superior Frame.  
*Art* may Decays of *Nature* much restore,  
But to *make Nature*, must be something more ;  
For *Art's* ty'd down to Method, and to Rules,  
By *Nature* works, as *Blacksmiths* work by *Tools* :  
*Nor is't inspir'd*, for then 'twould be compleat,  
And all the *Organick Hindrances* defeat :  
The Soul would talk, scorn the *reluctant Ear*,  
And by internal Operations *bear*.

And yet 'tis done, the Supernat'ral's found,  
They're taught to form *the Words*, who know no *Sound* ;  
They're taught to speak, who, tho' *they may believe*  
They form a *Voice*, cannot of *Voice* conceive.  
*Strange Power of Art*, which thus supplies the *Ear*,  
And imitates the *Sound* it *cannot bear* !

In all the general Acts of *human Soul*,  
The Understanding does *the Will* controul ;  
The Life of Sense Organick Power supplies,  
And *Reason* leads by *Light* of *Nature's Eyes*.

*But here*, the Soul, as if brought up to Hand,  
Performs the Thing it *cannot* understand :  
So strange *the Magick*, so profound *the Skill*,  
It leads the Understanding by *the Will*,  
The Mill turns round the Horse, that should turn  
round the Mill.



By Rote and Memory *they're led along,*  
And made to *speak*, almost without a *Tongue*.

The Rules of Nature no such Myst'ry know,  
It forms a Speech, and Words it cannot know,  
Nor *bears* itself, whether it speaks, or no. }

New Powers are rous'd, new Principles appear,  
Remote, and Independent on the Ear ;  
On every Side *they strive* against the Stream,  
And Nature talks in *Sleep*, without a *Dream*.

Strange is the Pilot's Skill, *who thus* can steer  
In Nature's wild unbounded Atmosphere,  
Without a Compass, Star, or Staff to guide,  
No Help from Reason's Wind, or Nature's Tide.

But now let's view the Objects, and Enquire,  
Whether, *indeed*, they should a Cure desire ;  
Whether, in common Reasoning, 'twould appear,  
They ought to wish to *speak*, or wish to *bear*.

'Tis true, they seem as *Exiles* in their Place,  
And sometimes *Sense* of it may cloud the Face,  
Or we may think it such ; for none can know  
Whether *they taste* a Sense of Loss, and how.

The Soul's a Prisoner, fetter'd down for Life,  
Yet feels no Bonds, and therefore knows no Grief.  
On the vast Ocean of unguided Sense,  
They float unhappy ; but the Influence  
No Images of Misery presents,  
No sad Deficiency knows, no Loss repents ;  
But tho' their Minds may feel a constant Calm,  
They're still like Vessels steer'd without a Helm :



The Soul's a *beauteous Clock*, but wants a *Spring*,  
 A *Musick Instrument*, without a *String* :  
 A *bright Machine* the *Wheels and Weights let down* ;  
 A *Monarch* on a *Throne* without his *Crown*.

But still, take *Good and Evil in the Gross*,  
 There's always something *gain'd in every Loss* ;  
 And here the vast *Advantages they gain*,  
 Out-balance *all the Sorrows* that remain.

Too happy, could they know for their *Relief*,  
 The solid *Negatives of silent Life* :  
 How free from all the *Clamours of the loud*  
*Rage of the Fierce*, and *Insults of the Proud*,  
 With all the dreadful *Pangs of Household Strife*,  
*An universal Calm* o'erspreads their *Life*.

What, tho' *wise Heaven* may this one *Sense deny*,  
 How easily can *Heaven* that *Loss supply* ?  
*The Soul*, with all its *Faculties left free*,  
 Be *reinforc'd* with doubling *Energy*,  
 And *Knowledge flow*, as *Waters fill the Sea*. }

Besides, what *dreadful Evils* do they shun ?  
*What Risques escape*, which hearing *Mortals run* ?  
*What Crimes avoid* ? what *Crimes avoid to bear* ?  
*Crimes* which the *Tongue's debauch'd with by the*  
 Free from the *general Vices of the Times*, [ *Ear* :  
 They feel *our Joys*, and can't commit *our Crimes*.  
 O! who, that knows himself in full *Extent*,  
 Would not, *like them*, be *Dumb and Innocent*.

Or, who, that *knows himself*, and knows *how hard*  
 It is his *Passions*, and his *Tongue*, to guard ;

What



What Mischiefs in *at those dark Entries* come,  
Would not, like them (*and thankful too*) be Dumb?

They hear *no Tempests* beat, *no Thunders* roll,  
No *Subterranean Blasts* can shock the Soul ;  
When *furious Storms* the Earth's Foundation shake,  
Those *furious Storms* on them, can *no Impression* make ;  
The World's *to them*, a soft, a quiet Scene,  
All calm *without*, and all serene *within* :  
Nature appears a Draught of true *Still-Life*,  
They know the *pleasant Part*, and not the *Grief* ;  
They see the *Face* of ev'ry beauteous Thing,  
And *Nature's Honey* taste without the *Sting* :  
Nor can the *wicked Part* so soon break in  
Nature's chief Door for *Crime's* barr'd up *within* ;  
No raging *Oaths*, or *Curses*, reach the *Ear*,  
Nothing *prophane*, nothing *debauch'd* they hear ;  
No Relish of the *Lewdness of the Town*,  
So to make *others Sins* increase *their own* ;  
No *vitious Words* the Inclinations fire,  
To *taint the Soul*, and fan unchaste Desire :  
Their Passions get no Vent upon the Tongue,  
Freed from the *Rage of Words* : The Gall's unhung,  
They're freed at once, *without the Instructor's Care*,  
From all those Crimes that enter *at the Ear*.

Scandals, those *poison'd Daggers* of the Tongue,  
Which wound *so deep*, and are uncur'd *so long*,  
Affront them not, *in them* no Passions raise,  
'Tis like to them, to *Satyrize* or *Praise* :  
*Slander*, ill Language, *Flattery*, or *Reproach*,  
Neither their *Fancy*, or *Affections* touch ;



To them the same, the happy Ear unstrung,  
Feels not the jarring Discord of the Tongue.

O! could the Heavenly Voice but reach the Soul  
(And who shall Heav'nly Influences controul?  
For Beams of sacred Light, upon the Mind  
Shine all spontaneous, free and unconfin'd)  
How easily would that, find Access here;  
For Souls, without the Help of Speech, can hear:  
This Passage soon would open Light divine,  
Would soon with double Force, and doubling Glory shine.

The Mind untainted, and untouch'd with Crime,  
Stands fitted to receive the true Sublime,  
Chaste from those Crimes, which, by the Ear or Tongue,  
Possess Mens Souls, and keep their Hold so long:  
He that for so much real Innocence,  
Would not, with Joy, exchange one guilty Sense,  
And slight his Ears, or Speech, has, certainly,  
Less Sin, or less a Sense of it, than I.

Besides, who knows what Heaven may then supply,  
By the Auxiliar Hand, or the Confederate Eye?  
The Gust of Knowledge rises from within,  
And what One Door shuts out, Two Doors let in.  
Nature, whose Powers these Negatives restrain,  
Adds double to the Senses which remain:  
So calmest Waters, when their Stream's damn'd up,  
Swell and break out more furious for the Stop.

Touch'd with the least Vibration of the Air,  
They feel the Thunders, which we only hear;  
Signal, by Points and Marks, for Speaking serves,  
And makes the Soul interpret by the Nerves:

The



The *Intellect* to every Medium *bends*,  
And feels our Meaning at *their Fingers Ends*.

*The Opticks too*, the Hearing-Power supply,  
And drink-in *double Knowledge* at the Eye ;  
What *other Senses* should Employ, convey,  
And much of that *which others hear*, they see.

The Power of Thought's *within themselves* confin'd,  
And forms *quite differing Figures* in the Mind ;  
The Soul a different *Sense of Things* affords,  
And *thinks* without the *Agency of Words*.

In all the *distant Views* their Fancy frames,  
It forms *the Images* without *the Names* :  
A Flight *so high*, and *so above our Speech*,  
As all the *babbling World* can never reach.

If we *but think*, that 'Thought's to *Words* confin'd ;  
For *Thought's* but *Speech in Whisper* to the Mind ;  
The Strength of Nature *can no farther go*,  
And all her Powers *thro' this one Channel* flow ;  
Even mental Prayer *in Words at length* ascends,  
And *silent Speech* our very Dream attends :  
He that *without the Help of Speech* can pray,  
Must *talk to Heaven* by some superior *Way*.

O ! could I thus of *Things divine* conceive,  
So, *Images* without their Crime receive,  
So pray, and *so my Soul to Heaven* impart,  
I'd be both *Deaf*, and *Dumb*, with all my Heart.





## P A R T III.



Am now come back again to the Image from whence all these Imaginations have taken their Rise : If he is considered as a mere Piece of Nature, I see no Harm at all in considering him as at Court, where so many useful Speculations are drawn from the Object, in and under whatever Denomination you are to consider him.

And First, It is not improper to ask, What Religion he is of ? If that Question is not readily answered, I doubt whether he will not be a standing Objection in Favour of modern Atheism, against that antient Maxim, *That Religion is a natural Principle.* At present I can really perceive nothing of it in him ; he has not, as I can hear of, so much as the least Image or Idea of Divinity form'd in his Mind, nor that he has any Notions about Homage or Adoration : How, indeed, is it rational to think he should ? or how, as Things were with him, is it like to be otherwise, for he could have no Notion of any thing above himself ? And, if you will pardon me an Excursion, let me ask, How should he learn any now ? Can any one learn Religion in this Town ! or come to the Knowledge of Him of whom they can receive



no Notions from any about them? Who should teach him the first Notions of Religion here? Shall he be taught Religion by its Contraries? Will he take the Swearing among the Beaus and Fops, for Religion? Will he not drink in with the Religion he is like to learn here, such horrid and execrable Blasphemies of the God he is taught to fear, as must form incongruous Notions of all Religion in his Head? Here he shall be told, There is a God, and the next Thing about it, shall be to hear him blasphemed, his Name prophaned, his Vengeance, and the utmost Execution of it, *viz.* DAMNATION, imprecated and contemn'd! Unhappy Creature! is he come hither to be taught Religion? How much better a State was he in, at the Forest of *Hamelen*, if he really, and *Bona Fide*, was there at all? He might, perhaps, at length have fallen into good Hands, that would have given him, at least, an Opportunity to have heard of a God, a Heaven, a Hell, a Devil, and this with some little Advantage; But at *L——n*! *Mercy upon him*, what can he learn here!

I grant the bringing him to the Court, might have been some Advantage, and his Majesty's Design was certainly Christian and good; very charitable, and like a Prince always gracious and beneficent; nay, his putting him since to Doctor *Ar——t* to be educated, is a Confirmation of his Majesty's pious Design; would but the King order the Doctor to carry him away from this wicked Town (*I don't say Court*) where he might see none of those prophane Atheistick Doings, which we see every Day among us.

How much more happy would it be for him to be Dumb, as he is? and that, though he hears the Openings of Hell in the Mouths of the outrageous Sons of *Belial*, which throng about this



wicked Town, he may neither be able to imitate them, or understand what they mean?

But I shall have some Occasion to mention this Part with less Gravity; For the present, let me go on with Things in their Course.

*Nature*, unerring in all her Designs, certainly, like a skilful Architect, always forms the Plan or Ichnography of her Building, before the Foundation is begun, or the Ground laid open: This Creature was certainly formed and designed by Nature for a Man; all the Operations necessary in the ordinary Generation, no doubt, passed in the usual Form; the *Fetus* cannot be enquired into, or where, if any, the Omission of Organicks happened: That such Things may happen, we cannot doubt; for, as we see some Births wanting Arms, or Hands, or Feet, or Fingers, so, no doubt, some of the Wheels at the Cistern may be broken, some Vessels for the Supply of Nourishment to this or that Part, and for the due Circulation of the Animal Spirits, or for conveying them to this or that Part, may be wanting, by which those Parts, deprived of the natural Vigour usual in others, and requisite to the Function and Offices for which they are intended, are disabled from performing their Office; and by which the whole Mechanism appears defective, and out of Order.

It is true, we see no apparent Deformity in the Carcass; if there are any such Defects as I speak of, they are in the intellectual Part; and though 'tis easy to know that such Defects really are, yet it is not easy to distinguish of what particular Sort they are, where they lie, or what Application, if any, might be made for a Remedy; nor, indeed, is the Application of Remedy in general easy, if it be at all practicable; no, though the Defect were known; for Example, What Art, what Application to supply a Paucity of Brains,



to dilate a contracted Skull, to rectify the distorted Features, &c.? In short, Where is the Operator that can give an Idiot Understanding, a deform'd Body Shapes, or an ugly Face Beauty? No, no more than they can give a Fop Wit, a Beau Manners, or a Whore Modesty.

What Defects then are found in the first Production of this Creature we are speaking of, are, as I say above, latent and unconceal'd; as for his Outside, he is, according to *Plato's* Description of a Man, *Animal Bipes, sine Plumis*, An Animal having *Two Feet, and without Feathers*.

I know some Pretenders to the Witchcraft of the *Phyz*, tell us, They can see certain Lines in his Face, which intimate the Deficiencies that he labours under; and that they know he is a Fool by their Skill in Aspects and Physiognomy: I should, indeed, have been apter to have stumbled at this Block laid in the Way of my Judgment, if I had not known one of those Censurers of his Understanding, to be as empty of Understanding himself, as almost any body that wears a Face; and yet has himself a Countenance as like a wise Man, as most Fools that I have ever seen; nay; and which is worse, still had the Misfortune, while he found out all the Marks of Folly in this Youth's Countenance, to see none in his own.

GuesSES therefore at Outsides, will not reach the Case; *Fronti nulla fides*, The Face is not always an Index of the Mind: The *Lunenburgher* has, indeed, no agreeable Aspect, he has a kind of natural Dejection in his Countenance, looks wild and awkward, like one that has not formed his Mouth yet, that does not know how to look, and, indeed, having no Speech, he seems to *look Dumb*, if that may be allowed me; he opens his Mouth as if he could not speak; or if you will  
take



take another Way of expressing it, he does not handle his Mouth, as if he could speak.

This is *all Nature still*; for the natural Powers come to their Maturity of acting by Gradations, and that such, as are appointed to them by the Laws of Nature, as the Body grows in Strength, and as Habits and Exercise dictate and instruct; so we must allow, where those Gradations are obstructed, or postpon'd, and left to begin out of their proper Time, the Man appears grievously harass'd and perplex'd in the Want of them; as he that was not taught to speak when he was young, certainly will find it more difficult to obtain his Speech when he is old, when the Tongue, having been so long fettered, is not so easily loosed from the Bands of Nature, as it might have been at first.

Every Man is born Mute, though not born Dumb; he is mute, because he cannot speak 'till he learns by Imitation; but he is not dumb, because he has a potential Capacity to speak as soon as he can shape his Mouth to form a Sound articulate and distinct.

Now this poor Creature has not been taught to form a Sound; How that has happened to him, is, I confess, very mysterious to me; but *so it is*, and not having been taught at that Time when the Bands of the Tongue were tender, and soft, and capable of being drawn this Way, or that Way, as he pleased, they that attempt to teach him to speak now, will not find it so easy a Work as it would have been, had it been done in the ordinary Way; and this is, no doubt, the Occasion of what I say above, that he looks dumb; his Tongue rolls about in his Mouth, as a Prisoner struggling to get loose from his Chains, and he would bring it to its proper Use, if he knew how; nor do I make any Question, but it requires almost as much Art to teach him to speak,  
as



as to teach one deaf and dumb from his Birth ; whether Mr. *Baker* himself could accomplish it or not, I know not ; but I much doubt, whether any Man in *England* is able to do it ; I am told, That no-body can, if he cannot.

His Want of Speech, assists very much to keep him just in the same State of Nature, that he was in when brought first among us ; and I do not find, that he makes much Improvement in any thing, nor can his Teachers, as I understand, give much Account yet, whether they think he is capable of any Instructions or no : This shews us, what a strange Machine the Body of a Man is, that any little Breach in the whole Contexture, interrupts the whole Motion ; nay, which is really a miserable Testimony of our Infelicity, it goes farther, and the least Disorder of the Parts, even of the mere *Apparatus*, as it may be called, made by Nature for the Reception of a Soul, renders that Soul unhappily useless to itself, unable to act, unfurnished with Tools to work with, imprisoned and chained, and, in a Word, fit for nothing.

There would offer here, in Consequence of this physical Incapacity, a short difficult Question in Divinity ; namely, What shall be required of such a Soul, as by Organick Imperfection, has been limited from Action ? My Answer is in general, Nothing but what is just, and which the Soul, so fettered and chained up, shall, when loosed by Death, and delivered, acknowledge to be so, because he that is to judge, is infinitely just and righteous ; As to particular Disquisitions, the Enquiries how far a Soul so fetter'd and disabled, can, or cannot offend, can do Evil or Good, and from what Principles it acts, they are Things, though far from being unanswerable, remote from the present Design, and too long to enter upon here :



here : I shall Sum it up in this short Proposition ; A Soul imbodyed in an imperfect Case of Flesh and Blood, by which it is limited from Action, and made incapable of Good or Evil, seems to be in the same Condition, as before it was embodied ; or, as we call it, though improperly, in its pre-existent State ; and if they who enquire what shall be required of such a Soul after Death, will tell me, what would be required of that same Soul, if it had not been embodied at all, they will prepare an Answer by it to their own Question, and, perhaps, a better Answer than can otherwise be given to it.

The Youth I am now speaking of, is not, indeed, to be rated in the Class of Souls wholly lock'd up, at least, not till we see farther ; but however, he gives us a View of mere Nature, perhaps, the clearer for that ; and let us therefore, for once, suppose, whether it shall at last be so, or not, that his Soul being capable of Improvement, differs from us only in the Loss it has sustained under so long a deny'd Education.

If that be his Case, he is then only to be considered as an Infant, and that he is just now in the mere State of Infancy and Childhood, with this Disadvantage, as above, That the Soul being left unpolished, and not able to shine, and having lost the Seasons in which it should have been taught and enur'd to its proper Functions, the Organs being grown firm and solid, without being put into a Capacity by due Exercise, are not so easily disposed for the necessary Motion and Application ; and so the Difficulty will be the greater to bring it to work, and may not, in a long Time, if ever, be overcome.

If this be the Case, it dictates the Necessity of early Education of Children, in whom, not the Soul only, but the organick Powers are, as a  
Lump



Lump of soft Wax, which is always ready to receive any Impression ; but if harden'd, grow callous, and stubborn, and, like what we call Sealing-Wax, obstinately refuse the Impression of the Seal, unless melted, and reduced by the Force of Fire ; that is to say, Unless moulded and temper'd to Instruction, by Violence, Length of Time, and abundance of Difficulty.

Mere Nature receives the vivifying Influence in Generation, but requires the Help of Art to bring it to Perfection of living : The Soul is plac'd in the Body like a rough Diamond, which requires the Wheel and Knife, and all the other Arts of the Cutter, to shape it, and polish it, and bring it to shew the perfect Water of a true *Brilliant*. If Art be deficient, Nature can do no more ; it has plac'd the Capacity in the Jewel ; but till the Rough be remov'd, the Diamond never shews itself. Thus the Soul, unpolish'd, remains bury'd under the Rubbish and Roughness of its own Powers ; 'tis given to us to work upon ourselves, and if we do not think it worth while to bestow the Trouble, we must not expect the Blessing.

Hence I could enlarge upon the Benefit of Education, and very well take up the remaining Part of this whole Work in beautiful Excursions on that copious Subject ; but I shall satisfy myself, and I promise myself it will satisfy the Reader, that in saying, that Education seems to me to be the only specifick Remedy for all the Imperfections of Nature ; that all the Difference in Souls, or the greatest Part at least, that is to say, between the Dull and the Bright, the Sensible and Insensible, the Active and the Indolent, the Capable and the Incapable, are owing to, and derive from this one Article : That the Man is a Rational, or a Stupid, just as he is handled by his Teachers ;



Teachers ; and that as he can neither speak, read, write, dance, swim, fence, or perform some of the best and most necessary Actions of Life without being taught, so neither can he know, think, retain, judge, discern, distinguish, determine, or any of those Operations, in which the Soul is wholly the Operator, without the Guidance of an Instructor ; I mean, without being at first led into these Things by the Hand of a Teacher. It is true, that when first instructed, he will, by voluntary Application, improve, and by thinking, learn to think ; by judging, learn to judge ; *for the Ear tries Words, as the Mouth tastes Meat*, Job xxxiv.

3. But the first Introduction must be by the Help of Instruction, and, without it, the Soul would be unactive, or, at least, unpolish'd : In a Word, the Man would be little more than a Man-Brute, as we see this Youth to be.

This goes a great way also to confirm me in the Opinion, which was long receiv'd among the Antients, *viz.* of a Parity of Souls. Three Things seem only to have a Power to intervene, so as to make a visible Difference in the Operations of a Soul.

1. Natural Infirmary or Deficiency in the Texture and Tone of the Parts, which the Schools call the Organ, by which the Operations of the Soul are perform'd, and to which they are confin'd.
2. Accidental Infirmities, attending or happening to the same Organick Parts, occasion'd by Disease and Distemper, or by Casualties, such as Falls, Blows, Bruises, &c. or by Chyrurgical Operations in order to cure other Infirmities, and the like.



3. The Grand Negative mention'd above, namely, the Defects in, or want of Education.

If this last was not so eminently needful, and so significant in qualifying, and, as they justly call it, for finishing the Creature, why so many noble Foundations for Erudition? and why so many Masters and Tutors for Science, and for the Encrease of Knowledge? Is it not to make Men know and understand Things, as well as Words, to speak Sense as well as Tongues, to judge and reason upon Objects laid before them, draw Consequences, form Arguments; in a Word, to exert the grand Faculties of the Soul, in a Manner suitable to what it is capable of? And why is it call'd a charitable Deed for Princes, and Men of Wealth, to found Universities, endow Colleges, incorporate Societies of learned Men, for the propagating of these noble Ends, but because polishing the Soul of Man is an Act of the highest Consequence, and the chief Thing that distinguishes him, and enables him to distinguish himself from a Brute; for, if I may venture my own Opinion, I insist upon it, that an untaught Man, a Creature in human Shape, but intirely neglected and uninstructed, is ten thousand times more miserable than a Brute; as is abundantly visible in this unhappy Thing before us, who I take to be, as far as I yet see, a meer Image of unregarded Nature, left to the World in what Manner we yet know not, perhaps, as I have observ'd, not just as has been pretended: But be that as it will, he is certainly just where Nature left him, as to Instruction or Understanding; his Soul, if he has one, untouch'd by any outward Application, no Exercise for his Faculties, no Speech, no Sense  
of



of other Peoples Words, or of the Reason of their Actions; no Knowledge, or even Principles of Knowledge, except what are Dormant, and *in Possè*.

He has Eyes, but knows not what he sees; knows not what to call any thing he looks on, or what Uses any thing he sees are appropriated to: When he sees it Rain, he does not know that it is Water, *much less* that this Water cools, refreshes, and fructifies the Earth; *still less*, that the Plants and Fruits would not grow without it, and the World be starv'd for want of those Plants and Fruits; *least of all*, does he know, or has any Notion of, that great Proveditore of the World, who makes small the Drops of Water, *Job xxxvi. 17.* who causes the Clouds to pour down Water upon the Earth, who covereth the Heavens with Clouds, and prepareth Rain for the Earth, *Psalms cxlvii. 8.*

It would take up too much of your Time to talk the serious Part; 'tis enough to dwell upon the ordinary Knowledge of Things about him; a compleat Ignorance possesses his Mind, he knows not the Use of his own Passions; he knows not the proper Objects of Grief or Joy, Fear or Anger, much less the Meaning of them; he has no Taste of Knowledge, and, with *Solomon's Fool*, has no Delight in Understanding; he knows nothing of what will hurt him, or what will help him; he does not so much as know the Water will drown him, or that the Fire will burn him.

This is the Figure of a Man, as he comes rough out of Nature's Hand, and how long he would continue thus, without the Help of Improvement, and the Assistance of Example to imitate, or Instruction to learn from, I cannot undertake to say; but have great Reason to believe, it would be with very little Alteration to his latest Age.

What



Now what better such a one would be by the Maturity of Years, I do not see ; but I think it would amount to little, hardly so much as the common Sagacity of the Brutes furnishes them with, *viz.* To chuse their Food, shun their Enemies, lay up Provision in its Season, fence themselves against Weather ; and even in these Things he would have infinitely the Disadvantage of other Animals, by the Texture and Constitution of his Form, of which I have said something already.

But not to suppose him so perfectly wild as has been said of this Forester, suppose him to be furnish'd, by Friends or Parents, with necessary Food and Cloathing ; but, as above, untaught, uninstructed, state it in what Manner you please, he would certainly know nothing but what he was taught, and if not taught to speak, or had heard some-body speak, he would never speak.

I had a Relation of a Case, which, they say, happen'd like this : In a neighbouring Country, where a certain Person had five Children, three Daughters and two Sons, all Deaf and Dumb, and born so. The Father and Mother were both drowned by an Accident, in passing a Stream of Water, suddenly rais'd by a Flood. The Woman had been deliver'd not above four Months before of a Child which could hear ; and as her Dumb Daughters were grown up to some Years, the Mother, with the Assistance of Servants, took Care of that young Child that could hear, and nurs'd it up very well.

After the unhappy Disaster of the Mother, the Children, all silent as they were, yet acquainted with the Signals and Tokens, by which they used to converse with one another, kept together in a Family, and did tolerably well : If any Neighbours convers'd with them, it was by the same



'Tokens and Signs, pointing and nodding, and the usual Gestures which People in that Condition converse by ; so that there was no Use of a Voice, tho' any Person that could speak came into the House.

The young Child (a Daughter) by this Means, for a long Time hearing no body speak, but what might be very casual, and which gave her no Notion of the Thing, became mute too, tho' not Dumb, and, as they liv'd remote from any Town, the young Daughter had no Opportunity to go among People till it was pretty far gone ; so that no body let her know what Speech meant, or that all the World was not like her Brothers and Sisters.

She talk'd by silent Motions and Gestures so naturally, that it was much readier for her to do so, than to attempt Speech, if she had understood what was meant by it. When upon any Occasion she found People come to the House who could speak, she heard indeed a confus'd Jargon or Medley of Sounds, but understood nothing by it, no, she did not so much as perceive that they spoke to one another in Words, which had a Meaning in them ; in short, other People's Discourses made no Impression upon her, for she observ'd her Brothers and Sisters took not the least Notice of it.

Also it occur'd to her, that if any of their Servants convers'd with her Brothers and Sisters, they did it all by Motions of the Body, by playing upon their Fingers, and the like, and that her Brothers and Sisters did the like to them, and so also to other People. This pass'd with her for Speech ; As to the rest, it had a Sound indeed, or Noise, but she understood nothing by it ; nor did she entertain any Notion of its being understood by those that made that Sound, much less, that



that by it they convey'd the Understanding and Meaning of Things one to another.

Thus she was as effectually Dumb, as if she had been born Deaf, and knew no more of Speech than if she had never heard it: In Proportion to this, she was utterly deficient in other Cases; she understood nothing of Religion, God, or Devil, Heaven, or Hell, worshipping, or not worshipping; she entertain'd no other Notion of Things than a Deaf and Dumb Person would have done, nor were the Strings or Bands of her Tongue loosed.

This State of Ignorance continu'd, *as my Story says*, till she was near fourteen Years of Age, when it was discover'd by some, that had Access to the Conversation of the Family, that the Child could hear. It was no sooner understood, as I say, by the People that she could hear, but it was concluded that she therefore might be taught to speak, and Abundance undertook to teach her; but two Things happen'd.

I. So many attempting it at once among the charitable People that came about her, the Multitude of Persons who set up to be her Instructors, set up in an ill Time for her; for they undertook her in, and by a Confusion of Methods, which the very Fowls of the Air might have hoped for Advantage by as well as she, and some of them might as well have been taught to speak; for one taught her by Letters and Syllables, as Children are taught to read, another by whole Words, without Rule, and without the Meaning, another by shewing her what the Words meant, some one Way, some another, and some in one Tone, some in another; so that it was with the greatest Difficulty imaginable that she learn'd to speak, and not under three or four Years Time; nor even then did she speak plain and readily, but a Kind of broken *English*, with the Accent and Tone of a



Foreigner, bringing out her Words with Hesitation and Difficulty, as if she understood not what she was going to say.

This was occasion'd partly, as I said above, by the Variety and Unskilfulness of those about her, who taught her to speak ; and partly, or chiefly rather, by the being so old as fourteen or fifteen Years before she began to learn, and, which finishes my Observation, it is most certain, that had she never been taught, she had never spoken at all.

Such a plain coarse Piece of Work is a Man in the meer Condition he is born in, just coming out of Nature's Hand : And, by Consequence, the Improvement of the Soul by Instruction, which we call Educating, is of the highest Importance ; without it, the best of us would have been what the young Woman above, was observ'd to be, *viz.* not able to speak, or able to guess what the Meaning of Speech was, when she heard others speak.

And this was the more remarkable too, as it was a particular Addition to her Disaster ; had she been by any Means or Methods inform'd, that the Voice of Words which she heard when other People spoke, was an audible Expression of their Minds one to another, and that they understood one another, so as to answer, discourse, and reason with one another : In a Word, had she, by dwelling among those that could speak, seen and learned the Uses and Purposes of Words, she would soon have taught herself by meer Mimickry and Imitation.

But as, on the contrary, she did not know what Words meant, very seldom heard any, and when she did, knew nothing more of them than the Sound, as she said afterwards ; they were just to her as the Chattering of Magpies and Jays, the  
Bleating



bleating of Sheep, Barking of Dogs, Mewing of Cats ; and, in a Word, they seem'd to be only the differing Notes of the Creatures, one Kind expressing themselves one way, one another, the Ox by Lowing, the Sheep by Bleating, the Horse neighing, the Bull Roaring, the Ass Braying, the Men and Women *Rattling*, as she might call it, *Clucking* as we call it ; and so of the rest.

Her great Disaster, and, which was the Foundation of all the rest of her Ignorance, was, that she could see her Brothers and Sisters took no Notice of those Things ; that they never made such a continued Noise, nor did the People, who chatter'd and chattered, as I call it, in that Manner to one another, use any of that Noise when they had any Business with her Brothers and Sisters. This was the most unlucky Circumstance, for it clinch'd that Conclusion upon the unhappy Child ; she could not draw a more just Conclusion than this, that if that Noise had any Signification, her Brothers and Sisters would make Use of it ; but that since, whenever they came to her Brothers and Sisters, her Brothers and Sisters to them, then all the Noise ceas'd, and they went to work with their Hands and Heads, making Signs and Motions, according as they had learn'd to understand one another.

Nothing could be more natural than for the Child to conclude, that this Finger Language was the true, and the only Way to understand one another, and converse together ; that the other Noise of no Signification, but meer Noise, not to be imitated or understood : Nay, when she first began to learn to speak, she had no Relish of Words, no Taste ; she did not soon conceive how Words could be understood, but thought the communicating by Signs, and by Motions of the Body, by drawing and making Figures, and the like, infinitely



nately more agreeable, more significant, easier to be done, more decent and handsomer to do, than to make a Gaping with her Mouth, and a Noise from it with her Tongue.

While her Native Reasoning thus confirm'd her in the fatal Mistake, what Probability was there, that the Delusion should wear off, or that she should come to better Understanding of Things? Nor, perhaps, had it ever been otherwise, but she had been speechless to her Death if she had not, by another Accident, been restor'd. This was, by the accidental Coming of a *Roman* Catholick Priest into the Family, who, after some Time, finding how it was, and what it was which obstructed the youngest of the Sisters *namely*, Mere Want of Teaching, undertook to open her Eyes, that so he might, by other Applications, open her Mouth, and give her the Blessing of Speech, which Heaven had, by no other Interposition denied her, than that of the Misfortune of the Family.

The good Father, then took the most regular Methods he could devise, to bring her to a due Pronunciation of the Letters and Syllables of the *English* Tongue; and, not without great Obstruction, brought her to some articulate Sounds; but he found a Difficulty to struggle with, worse than her natural Infirmary; and this was, That she had an Aversion to the Thing, she had no Sense of the Loss upon her, saw nothing of the Deficiency, that she wanted any thing to be like other People. She heard the religious Doctor, her new Tutor, make a confused Noise, and found he was desirous to teach her the like; but there was no Musick to her; she had no Need of it, as she could not understand, nor did she see any Use for it in any Way of Life; that is to say, In the Family; her Brothers and Sisters she found made no



Noise, and if it was of any Signification, why did not they learn to make the same Sounds, as well as she? No question, they would have had the Priest to have taught them, as well as to teach her; nay, which was more than all, she observed, that the Servants, though they made the like Noises among themselves as other People did, and, which she took to be the utmost Rudeness, yet had more Manners when they talked to their Masters and Mistresses; that then they laid it aside, and ordering themselves with Decency and Respect, received their Commands by the Fingers Ends, and made Returns in the same Manner; and this was all the Way of Speech that she could entertain any Notion of, or that she had any Desire to understand.

Nay, she observed, that at the same Time that the Priest seemed by all the silent Ways he could imagine, to persuade her to open her Mouth, and talk, or speak as he did, yet, I say, at the same Time, if he had any Occasion to speak to her Brothers and Sisters, he stopp'd, put an End to the Noise he was making before, and fell to work with his Fingers and Hands, just as they did; and that if they had any Occasion to say any thing to him, they did it by the same Method.

This undid all his Work again, and when he had, with the greatest Difficulty, brought her to be a little docile, at least, to seem to be so, if he happened to turn to any of her Brothers or Sisters, and make Signs to them, she would break out at him with a Laugh, and a kind of Triumph, and jumping up like one in a Rapture, would begin to talk by her Fingers again very orderly, would let him see it was the Way she liked by much the best, was natural to her, and that she could relish no other; and this, I say, would, for some considerable Time, break all his Measures again.



After some Time, he bethought himself of a Stratagem, which was to try, if by the Means of the Three other Sisters, and the Two Brothers, who were all born Deaf, as well as Dumb, he could bring the younger Sister to a Knowledge of her own Case, and what the Reason of their Silence was ; namely, That they could not speak, because they could not hear ; and that the Deficiency was their great Misery and Disadvantage ; that she being able to hear, might easily learn to speak ; and (which was more than all the rest) to bring her to understand, that Speaking was the great Blessing of Mankind ; that it was one of the principal Things in which Men and Women differed from Brutes ; that the Want of it was esteemed a deplorable Loss, and what rendered her Brothers and Sisters Objects of Pity : And, *lastly*, That as she, who had her Hearing, and thereby a Capacity of Speaking, as the rest of Mankind enjoy'd it, was ruined merely by the Accident of losing her Father and Mother, and being brought up by her Sisters, who could not speak to her.

This, however necessary for her to know it, was impossible to bring into her Understanding by any other Means that could be used ; for nothing the Priest said to her, could make any Impression, but what was delivered by Signs, and by the Motion of the Fingers ; and he was not acquainted with those Things enough to make himself be understood ; he had not been used to preach in the Language of the Fingers ; and it was so very difficult to bring her to receive a Notion of Things, so contrary to what she had taken in from her Childhood, that he could do little towards it, 'till he found the Way how to make her Brothers and Sisters sensible of the Case, *viz.* That their little Sister might be taught to speak ; that she had her Hearing very well, and so was capable



capable of learning the Difference of Sounds, and consequently of Words ; and that it would be of infinite Advantage to her, if they would convince her of the Advantage she had in her Hand, and dispose her to learn.

At last the dumb Sisters, tho' not without Difficulty to make them understand it, took the Hint, and went heartily to work with the youngest, and soon, by their silent Way of Speech, satisfied her of their Misfortune, and of her Advantage ; so that in a very little while, she was as assiduous to learn to speak, as could be desired, and consequently, much the sooner learned it ; though, as I have said, never learned to speak so plain, as she would have done, had she been sooner taught ; as, I dare say, will be the Case of the Youth we are speaking of, if ever he comes to his Speech, which, I must acknowledge, I very much question.

Had not the Ecclesiastick taken this in Hand, 'tis evident the young Woman would not have learned to speak at all ; nor, perhaps, have ever been sensible of the Loss, or the Value of Speech ; for Nature seems, when she leaves us in these Circumstances, to give us this Felicity with it, That nothing can be said to be really miserable, that does not see itself to be so.

The young *Lunenburgher*, by all the Accounts I have yet had of him, has not the least Sense of any Unhappiness in his present Condition ; not the least Affliction at his not being like those he sees about him ; and, to compleat his Felicity, he is so far from Envy or Avarice, as I have hinted before, that he rather covets to be what he was, than what he might be by the Instruction and Assistance, which he is now in the Way to receive.



How happy in these Negatives, was the young Woman I have mentioned? And even this Youth at Court, is, in some respect, the same; with this Difference only, namely, That she had an apparent Share of Brains, which, indeed, I do not hear that he is yet charged with; she had a Stock of good Sense to work upon, tho' all her Work, indeed, was to do afterwards; but yet, I doubt not, it was much easier to her to do it from the Supply of Ingenuity, which she was in Condition to bring in as assistant to her Instructor, than if she had been void of these Helps.

But whence came this Supply of good Sense? Whence the Share of Brains? Not that she had a greater Portion bestowed on her by Parent Nature, *at least, not that we know of*; but she had had the Advantage of Conversation, *such as it was*, with her mute Relations, her dumb Brothers and Sisters, who were civilized and instructed, as far as they were capable of it, before, and consequently set her an Example; for there are Acquirements even in this State of silent Life, and we have seen dumb People arrive to a very great Share of them.

And here I cannot omit a particular Case which occurs to my Thoughts upon teaching a deaf Person to speak: How is it possible they should know, that they pronounce the Words which they are taught to say, and which they intend to speak? They open their Mouths, and form the Word as directed by the ingenious Teacher; but they cannot hear themselves, whether they pronounce audibly and articulately, or no. I knew a Man in the City of *London*, who so entirely lost his Voice by a Defluxion of Rheum upon his Lungs and Throat, that he could not speak one Word, so as to be heard; no, not so much as to whisper, yet he would talk, that is to say, endeavour to  
talk,



talk, he would form the Words in his Mouth, and, by his Tongue and Palate, as usual, and often think he spoke, when he made no manner of Sound to be heard: It was really a moving Sight to see the poor Gentleman striving with the fatal Obstruction, heaving with his Breath to add Force to its passing, and to utter something; and the same Cold or Defluxion, affecting his Hearing too, he was very miserable; for he laboured for Speech, and when he had, with sweating and straining, forced his Words into Sound (as he thought) he would be under grievous Agonies and Disappointments, when he found he had not been heard; for he could not tell when he spoke, and when he did not; sometimes a Word or two would be heard, and sometimes not; and this Hoarseness continued near two Years upon him, and by the labouring and straining for Speech, together with the Distemper itself, he brought himself into a Consumption, which killed him. In the Case of a deaf and dumb Person, it is much worse: That he may be taught to speak, you have heard; but as he does not hear himself make the least Noise, I would be glad to know, if the best Naturalist that ever was, could inform me, by what Means that deaf Person can perform the differing Motions requisite to express the different Words respectively; at the same Time not knowing when he does it, or when he does it not; neither when he performs it right, and when wrong; and even how he knows what he is doing. This Enquiry would take up a little Volume by itself, to have it duly spoken of, so I leave it for the Speculation of the learned Part of the World, as a Difficulty, I confess, I cannot get over.



It was observed, when the young Woman I mentioned above, came to her Speech, and (as she could hear before) became capable of Conversation, she became also very sensible of the Time she had lost, and the Injury it had been to her ; she was between Seventeen and Eighteen Years old, before, *as I said above*, she gained the Fluency of her Tongue, and even then, with Hesitation and Impediment ; she spoke always like a Foreigner ; and particularly it was remarkable, that she found great Difficulty in pronouncing some of the Letters of the Alphabet, as the *R* especially, which she always pronounced as the *Northumbrians* do, and which is therefore called, the *Northumberland R*, speaking in the Throat, and harsh, like *Ghr* ; as also *th*, which she pronounced like *d*, as several Foreigners do ; but this I take by Report.

Now, without confining the Thought to her Personally, or to our new Object in particular, the Disadvantage of such a Circumstance as this, is evident where-ever it happens, and as it was with her, it will be so with him, and with others also, only, perhaps, with this Difference between them, *viz.* That she was sensible, and greatly afflicted at it ; whether every one in the same Condition, will be so or not, is left to be discovered as their Senses and Powers of just Reasoning shall, or shall not, be recovered ; but let us take it as it appears, and as it may justly be observed by those who have not the same Unhappiness ; I say, Let us take it as it appears in the Object before us.

1. Supposing, after a Year or two, with great Pains being taken upon him by those to whom the Education and Instructing him is committed, he should attain to Speech, which



which yet, at first Sight, is not easy to see into, or to judge whether he may or no; yet when he can speak, it will require infinite Pains to bring him to know Things, as well as Words, and to give every thing its right Use, and distinguish it by its right Name, when he has done; for a long Time he will call one thing, by another thing's Name; as a Man a House, or a House a Man, and the like; and if he should run into the grossest Mistakes in his ordinary Conversation at Co——t, or any where else (as may sometimes happen) we must not wonder at it; for Example, If he should say, The Duke of —— was a Philosopher, His Grace of —— Uxorious, My Lord —— a Conjuror, The learned Dr. —— a Speaker of Truth, Justice —— sober, The Lady Ann —— a Beauty, Bright Mrs. Elen —— Dumb, Lady Betty —— Chaste, Mrs. W —— Witty, and the like; I say, If he does commit such Blunders as these, the Honourable Persons concerned, must place it to the Account of his uninstructed Circumstance, and excuse him by this, That he does not know, but that he speaks right, or, in short, does not know what he says.

2. The Work would not be near accomplished, tho', by long Use, and after innumerable *Fauxpas*, as above, he had obtained to call Things and Persons, by their right Names, 'till he had so frequently called them over and over in his Mind, as to be able to retain them; and it is to be observed here, as we go on, that even this is a Part of the Faculty called *Memory*, though we call it Custom only; 'tis by Strength of Memory only,



only, that we are able to know Things, and call them by their Names ; that we call the Azure Heavens *Sky*, the Lights in it *Stars*, the Water *Rivers*, or *Seas*, or *Ponds*, or *Rain*, according to their several Situations, Quantity, and Positions : we are first taught to Know ; that is a Part by itself ; but no-body can teach us to Retain ; no, nor can any one be taught to Retain, 'tis the Operation of a particular Power, the Business of an Agent appointed for that Purpose, and nothing else ; and this is what we call Memory ; by this we retain what we are taught, and were Memory decay'd, we should forget all again, in spite of Fifty, or One hundred Years Usage and Custom : Had Man never had a Memory, he could never have called any one thing twice by the same Name, without being reinform'd, or, as we say, reminded of it ; as we see is the Case in those Animals, which we learn to speak, as we say, by Rote ; you may teach a Parrot when you say, *What is this ?* to reply, as if he answered the Question, upon your holding up a Candle to him, *It is a Candle* ; but take a Shovel, or any thing else, and hold up to him next Moment, and say again, *What is this ?* and he will answer, *It is a Candle* ; the Reason is, He has no Knowledge of what it really is, and no Memory to distinguish by, if he had been told.

This is a Thing, perhaps, very little consider'd, yet very important to us all : As by Imitation of Sound we first attain to Speech, so it is certainly by the Memory, that we know what to speak ; and had the deaf and dumb Man no Memory, who, as I observed, Mr. *Baker* has taught to speak, I insist, that he could



could never have called any thing twice by the same Name.

3. When by the Aid of the Memory, he attains to call Things by their right Names, he has yet a main Point to conquer ; namely, To know the Uses of Things, and the Meaning of Words, that is, in short, he must learn to *mean*, as well as speak ; indeed I have been taken up here with a smart Re-proof, by an ingenious Author, who lately shewed me a Manuscript of his own performing, Intituled, *An Essay upon the extraordinary Accomplishment, and the particular Felicity of those who have made a Proficiency in the Art of having no Meaning.* “ To mean, says my  
 “ *worthy Friend*, is the Burthen of Life,  
 “ eclipses the brightest Parts, dulls the Brain,  
 “ makes a Man from a happy Fool, become  
 “ a miserable, poring, caring, distracted  
 “ Philosopher ; a mere *Sir Isaac*, capable of  
 “ putting Bills for Eight thousand Guineas  
 “ in his Coat Pocket, and forgetting it there,  
 “ ’till the Coat goes to the Footman to brush,  
 “ and comes back without the Paper,  
 “ Poring into Ethicks and Opticks, Horoscopes and Telescopes, Microscopes and  
 “ Devilscopes, ’till Brains and Eye-sight  
 “ sink away together. This is to *Mean* ; The  
 “ Bane of the Understanding, the Ruin of  
 “ the Memory, and the Destruction of the  
 “ Man ; whereas he that goes through the  
 “ World and means nothing, knows nothing ; as he means not, he thinks not ;  
 “ he acts a great deal, and does nothing ;  
 “ he passes off Life, as he does *Epsom Water*, it goes out as it comes in ; Day and  
 “ Night, Wet and Dry, Storms and Calms,  
 “ Clear



“ Clear and Cloudy, all’s alike, he’s secure,  
 “ he raves without Passion, blasphemes  
 “ without Prophaneness, Curses without  
 “ Malice, Drinks without Taste, Sings  
 “ without Musick, and Talks without Sense ;  
 “ in a Word, He goes to the Pretender with-  
 “ out Treason, and goes to the Devil with-  
 “ out Fear ; O happy unmeaning Beau !  
 “ from the Cadet in the Guards, to my  
 “ Lord Duke, with his *new Blue* : How  
 “ much does the fortunate Wretch live and  
 “ act above the Understanding of the rest  
 “ of the World, when he acts without his  
 “ own ? ” But to leave Quotations, and re-  
 turn to my own Reflection ;

4. When Words and Names, and the Meaning of Words, are attained, the untrained Youth has yet a great deal to do : He can speak, and converse ; but he cannot read the Words he speaks ; he pronounces the Sylabs, puts the Sound into Form articulately ; but he does not know the same Words again, when they are written, or impressed ; he is surprized, like the *Indian* that carried a Letter at the first Settling *Virginia*, to see a Piece of Paper speak. This requires a new Mechanism, and all the Powers of his Soul, were he as bright as —, as deep as —, and as capable as —, cannot dictate to him how to do it. Divine Art dictated Letters originally upon *Mount Sinai* in a Flame of Fire, and the first Copy was set by the great first Author of Letters, the Sovereign of Nature ; nor was it possible for any thing short of Infinite, to have found a Character for Speech, and joyn Letters by Prolation, so as to form  
 a Sound



a Sound, and make the whole World conversible, and at the greatest Distance.

This the unfledg'd Soul of a dumb Person (be it the Forester, or who else you please) will be no more Master of by being taught to speak, than before he can speak ; it must be taught him by the *Horn-Book*, the *Primmer*, the *Fescue*, and the *Ferula* ; and he must go to the Spelling School in spite of Dr. A———tt, and any other Education-Undertakers, unless his Doctorship, or some other good old Woman of like Abilities, should turn School-Mistress, and teach him themselves.

5. When Two Years more, at least, are taken up in this immediate Labour, for such it is ; nay, even Drudgery, and will be so, both to Teacher and Learner : He may then come to the Pen and Ink ; for Speaking and Reading qualifies him little or nothing for the Writing what he can both speak and read.

Nor, when he is taught to both read and write, is he taught the Orthography of the Language, or how to spell the Words : How many beautiful Pen-Men, how many that can read very distinctly ; in a Word, How many who could both read and write in several Languages, and that have been Criticks in the *Greek* and *Hebrew*, have not been able to write true *English*, or, in short, to spell in any tolerable Manner, their Mother-Tongue ?

There was a famous General in the Service of the great *Gustavus Adolphus*, who commanded on several most important Occasions, and obtained several glorious Victories ; who spoke several Languages, Four or Five at least ; talk'd like an Orator, fought like a



Fury, conquered like a *Cæsar*, yet could neither read or write, and, to cover the Defect, when he was to sign any publick Acts, Orders, Warrants for Execution of Criminals, Capitulation for the taking Cities or Towns, &c. did it by a Stamp, which had his Name at large, and which he dipp'd in Ink, that he carried with him for that Purpose, and so he strook his whole Name at large, like a *Type*, or like a *Fac-Totum* in the Printing-Press.

Writing and Reading, however of kin in the Practice, are not at all so in the Learning ; nor are they taught by the same Hands, as they are not performed by the same Manner ; To read, as I said of naming Things, depends entirely upon Memory ; to write, is an Art manual, and is perform'd by a Dexterity particular to itself, nor does it require less Time, or less Application, but rather much more than reading ; so that if you take all these together, such a Creature as I am speaking of, has Five or Six Years Work upon his Hands to learn those capital Articles, which are, as it were, but Introductions to the Improvements of Life ; and all which, had he been instructed as early as he ought to have been, should have been over before now ; and which other Children are generally considerably improved and perfected in at his Age ; so that his first Unhappiness is, That he has lived, perhaps, the 14 or 15 Years of his first, and best, Learning Time, to no Purpose at all. This is, by the Way, upon a Supposition, That he is capable of learning at all, which, however, I do not grant, neither am I much prepossess'd yet, in Favour of his Capacities.

But,



But, supposing all this to be over, and that in about Five or Six Years, that is, perhaps, When he comes to be by Computation about Twenty, he may have learn'd to speak, to call Things by their Names, know some of their Uses; that is to say, some of the most common, as that a Cart, is to be drawn with Horses, or other Creatures, because it cannot move of itself; that a Horse is used to ride upon, and that Men ride for Expedition in Business, as well as Pleasure and Diversion; that Houses are to dwell in, Corn to make Bread of, and the like; in a Word, That he can reason upon the Nature of the Things he sees.

When he is come this Length, suppose at 20 Years old, he has yet Seven Years Apprenticeship to serve to the common Systems of human Knowledge, not to speak a Word of Science, Philosophy, or Religion; and we may suppose these Seven Years may make him just fit to come abroad in the World.

All this Time, I say, I take no Notice of his having any thing of what we call Academick Learning, or the Knowledge of Language; no, nor of Books, or of Men.

As for that Trifle called Religion, I reckon no Time at all to that Part, in which, I know I please many of my Sceptical, Deistical, Ante-Enthusiastick Readers. I call them Ante-Enthusiasts, because they place so little Weight upon Religion in general, that they never are at the Pains to make Pretensions to Inspirations or Revelations of any kind whatsoever.

But I shall be less in their Favour, when I shall tell them, That I set no Years of Time apart for instructing him in the Principles and Practice of Christian Knowledge and Religion, because I would take it for granted, that his Instructors shall gradually instil the Christian Knowledge into



his Soul by constantly blending it together, and joining it to every other Branch of their Instructions ; and if they do not, let them account for the Neglect as they think best.

Let us then reflect for him at the Age of Six-and-Twenty, or thereabouts, what a terrible Loss he has sustained for want of Speech, and that Speech only lost for want of early Erudition, seeing he could hear from his Childhood ?

I know I meet full Butt here, a Current Opinion of some Gentlemen of too much Dignity to name, who tell us, 'Tis not genteel to read Books ; that 'tis only gratifying Fools, and filling the World with Controversy, only to pick Pockets, and spend Time ; that the reading Fools are the worst Fools of the Age, except the writing Fools ; that they will never fill their Heads with any Mens Notions but their own ; that Nature teaches enough, more than they need to know ; and as for learning Things of other People, 'tis below their Quality ; that 'tis enough they can read if they please, and when they have nothing else to do, they will consider of it. With the like, or rather with more Contempt, they speak of Writing ; and one of those wise, untaught Gentlemen told me the other Day, He would not learn to write any more than just his Sir-Name, for fear the Devil should tempt him to turn Author, and write Politicks ; a certain Proof to me, that he had not convers'd with the old Gentleman about it ; if he had, he would have answered him, That the Devil is too wise to undertake Impossibilities ; and that when once a Fool conceits himself wise, the Devil himself cannot undeceive him ; but that, by the Way : As to Writing, the same Gentleman added, It did not signify Two Farthings to a Gentleman of Quality. They refer us to King *Henry VIII.* the gallantest Prince, and the greatest Hero of his Age, who



who could hardly write his own Name, at least, not so as to be easily read, of which several Testimonies are still to be seen.

It is true, my Acquaintance does not lead me to examine into the writing of our *British* Princes, though I have the Honour to have seen the Hand-writing of Five Sovereigns, and to have in my Possession, the Hand-writing of most of them, as of King *James II.* of King *William*, of Queen *Anne*, and of King *George*; and I can witness, they all wrote very well; though, I think, the Queen wrote the best of them all, and particularly her Majesty spelt very good *English*: but this is a Digression, and only answers to my Lord ——— and to the Gentleman above, who pretended, that Gentlemen of Quality need not trouble themselves whether they can write or read.

It seems, there was a Meeting in a late Reign, of some Persons of Quality, moved by a certain generous Lover of Learning, and who was sensible of the Deficiency of the rest: His Motion was, That they should form a Society among themselves, for improving their Knowledge, and making them Masters of Stile, as well as of other very needful Qualifications; and it went some Length towards an Agreement; but afterwards broke up upon this Foot, Da—— it, says Sir Robert R——, I don't much like this Project; I believe it will be very troublesome, and I hate taking Pains at any thing: But, Sir, says another Sir Robert—— we shall learn several good Things that may be very useful to us, and that we hardly look like Gentlemen, much less like Noblemen, for want of: *Prithee*, Sir Robert, don't tell us of useful and learning Things, says my Lord—— Da—— it, I hate to learn any thing; But, my Lord, says another Gentleman, We may improve our Understandings; *Pshaw*, says my Lord——, don't



*tell me of Understanding, I neither have, or ever had, any Understanding in such Things, and I abhor to be taught. My Lord — stood up next, and joyn'd his Da ——— to the rest ; I tell you, says his Lordship very warmly, We won't hear any more of it, Da ——— it, it is not genteel to be Bookish, let us sit, and drink, and enjoy ourselves ; a Gentleman is always in safe Hands, when he has Two Bottles in his Head.*

In short, the Discourse went through the whole Society, three-and-thirty in Number, all Gentlemen of Rank, Gentlemen of Distinction, and some of Noble Race, and all agreed, to a Man, except those above, That to improve themselves, was a dull, insipid Proposal, beneath their Quality, and unworthy of them, as Gentlemen ; in a Word, they thought it not worth their while to be made any wiser than they were, and therefore they would not trouble themselves about it : This so verified *Solomon's* wise Words of *a Fool in a Mortar*, that I could not but call him to Mind, and with that Text of Scripture, we may venture to close the Consideration of it ; for they who choose Ignorance, should always have it ; and the *Fools which hate Knowledge*, should always go without it ; As Wisdom and Virtue are their own Reward, so Vice and Ignorance are their own Punishment ; and they who choose them, as *Solomon* says of other Criminals, *Let them flee to the Pit, let no Man stay them* ; that is, as I should translate it, Let them be as miserable as they desire to be.





## P A R T IV.

*Of the Usefulness and Necessity of Fools  
in the present Age, and especially at  
the Courts of some Princes.*



YOU may see, I have now done with the *Lunenburgher*: The wild Subject need employ our Thoughts no farther, 'till, in Consequence of the Labours of his learned Instructors, he shall let us see what he really is, whether a Savage, or an Idiot; whether capable or incapable; Statesman or Mechanick; and that, according to such Discovery, we may make a Judgment of what may be to come, and of what we may expect from him.

But as the various Appearances in which he has been shewn to us, have put the speculating World upon talking gravely about him, so I, among the rest; I hope, without Offence: This gave me some Contemplation upon that Part of Mankind, who, I thought to be most of kin to him; among whom I first consider a Sort which the World calls *Politicians*, or *Statesmen*, and which others, with as much Justice as Gravity, tell us, are to be



reckon'd among the Savages and wild Creatures of the World, who 'tis very hard to give an Account of.

These are a Sort of People, who, indeed, appear in several Shapes, and act several Parts: They are, of late Years especially, found to be very useful, if not necessary to the World, chiefly by being good for nothing; are trusted with the greatest Affairs of the World, even because they are fit to be trusted with nothing, and are sometimes the greatest, the cunningest, the wisest, and the worst of Fools, because of Men.

What can be more rational, than to talk of these People under the Head of Savages and wild People? They are ravenous and devouring, as the most Forest-bred Creature in the World; they prey upon their Fellow Animals with an unsatisfied Appetite. Such a Statesman, they say, is like that Sort of Wolf, which the *Indians* call a *Wigocogocomus*, which has no Intestines, but the Reception, Digesture, and Evacuation of what it takes in, is all performed in one *Rectum*, or great Vessel, reaching from the *Os* to the *Anus*, by the mere Heat of the Appetite; dissolving and diffusing Nourishment in the Passage, with an inconceivable Swift-ness; so that it is impossible it should be ever satisfied or full; for what he receives, is no sooner in at his Mouth, but it is out at his Heels, and makes Room for more; and it may be truly said to devour, rather than to eat, and is therefore so voracious, that it swallows all that comes near it, that is fit for its Food.

The Brute which I think is represented by this Allusion, is, indeed, a Devourer and Destroyer not of Men, but of Nations. If he be Intrusted with Power, he Tyrannizes in a manner unsufferable over the inferior People, imposes upon his Equals, and abuses his Superiors, perhaps his Sovereign;



Sovereign : How many well-meaning Princes have been ruined by such Monsters as those, when, by loading the People with intolerable Oppressions, they have driven them, by mere Desperation, into Insurrections, and taking up Arms for their Properties, and the Prince has been insulted and deposed for the Malversations of his Statesmen and Council ?

As those Men are far from wise, however cunning, and as they drive at Aggrandizing themselves and Families only, not at the Good and Welfare of their Country, it is with unquestionable Justice, that I rank them among the Fools I am now speaking of ; and this leads me to tell you, that there are in the World a great Variety of Fools, besides those which the World generally understands by that Name : I shall enumerate them, or some of them ; that is to say,

Wise Fools	} And {	Cunning Fools.
Natural Fools		Unnatural Fools.
Silent Fools		Prating Fools.
Knave Fools		Rogue Fools.

In which last Sort are included,

Politick Fools, State Fools, Church Fools ;  
*Cum aliis.*

It is not my Design to go over the several Denominations again, by way of Dissertation, 'tis enough to name them. The State Fool is the Kind that, I think, *Europe* is now pretty much under the Discipline of ; I think some have lately cleared their Hands of such, to their Praise be it spoken : Their Character is easily delineated by only looking into the Foreign History of our own Times : How they are at this Time leading the World

Head-



Head-long into War (I mean abroad, for I speak now of foreign Nations) and setting whole Kingdoms together by the Ears, may be Part of the Subject of these Sheets, and of many a laborious Volume hereafter ; for they are making Work for the Historians of many Generations.

Wonder not, that when I talk of the Politicians, Statesmen, and prime Ministers of the Age, I rank them among *Fools*, their own Conduct, *generally speaking*, not only shews them to be such, but, as they often live to see themselves to be Fools at last, so sometimes also, they live to be used like Fools too, and as Fools deserve ; of which we have Examples even just now before us, in some neighbouring Countries, besides what we have formerly had in our own.

However, as this nice Article is to be handled with Caution, and Fools are to be spoken of wisely, I again enter my Caveat here, that when I talk of Politicians and Statesmen, Fools that are Favourites, and employed as such, I am to be understood to mean, none but such as we see meriting those Characters among our Neighbours, and in foreign and remote Countries ; As to our own Statesmen, Ministers, Counsellors, and Politicians (except such as are out of Office and unemploy'd) they are all out of the Question ; nothing but Praises and Panegyricks attend them ; they are all wise, honest, just, generous (may they be always so) abusing no-body, and no-body abusing them ; which last, however, if they escape, they will have more to boast of, than most honest Statesmen that ever went before them ; but this is a Digression in order to be rightly understood only. I return to my Subject.



This critical Article of State Fools, if, according to the Principles of Medicine, it may be handled, as the learned *M* ——— has it, *like a Doctor*, may be of wonderful Use in the World ; and first, A Fool, in the Sense I shall at present take the Word, as well as the Person, is a kind of *human Vegetable*, and may be considered as a mere *Simple* ; it may, no doubt, be number'd among the Drugs which Nature has furnished for such Physical Uses, as the Politicians, who are the State-Doctors of the Age, may think fit to apply it to ; and thus you may place the Fools among the *Materia Medica* of the State.

Nor is it any Impeachment of our Skill in Politick Pharmacy, that we take in a living Creature into the List of our Preparations, since, in the ordinary Course of Physick, nothing is more common, than to make use of several Species of Animals, such as Vipers, Snakes, Toads, Mice, Swallows, nay, and of the very meanest of Vermin, such as Flies, Spiders, Locusts, Millepeids, Snails, and the like, from which some of the nicest Parts of *Compound Medicine* are prepared.

Hence I infer, that Fools have their proper Uses in State-Medicine ; that is to say, In Applications for the good Government of Nations ; as Poisons in Physick to temper and allay Heats on one Side, or to work up to a Consistency, the noxious Humours of the People on the other ; and particularly to raise Tumults, popular Clamours, and, in short, Rebellions, as Occasion requires, in which Cases, they often serve for Sacrifices to the Resentment of the Politicians ; and when they have been the Cats-Foot of a Party for a due Season, are given up at last to skreen their Employers from Punishment, while those Employers in the mean Time, cover themselves behind the Cloud of Dust raised in their Favour, and bring in the  
Fools



Fools to hang for them. Those are such as *Hudibras* describes thus,

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*A Fool*

*Which wise Men work with, call'd a Fool.*

We have had many Instances of such as those in all Ages, among ourselves, as well as among our Neighbours, even from the most early Accounts of Time, down to the Year 1720, when the Agents of Agents, being skreen'd from Justice, sacrificed Twenty-six Directing Tools, to cover their own Guilt, and made the Twenty-Seventh a *Scape Goat* to go into the Wilderness with the Sins of his Friends upon his Head, it being a Load too heavy for them to stay at home with.

Thus our Friend *L<sup>aw</sup>* — was turned a Drift in a neighbouring Country too, while the honest *Re<sup>public</sup>* — t put the Millions in his Pocket, which the People lost; and the Tool was to take it for a Favour, that he was left to no-body's Mercy, but his Master's, and to be plundered only by him, for whom he had plundered the whole *K<sup>ingdom</sup>* of *F<sup>r</sup>ance*. It might be a very improving Undertaking here, and very suitable to the Subject, to enter a little into the several particular Cases wherein these Creatures called *Fools*, considering them now as Animals, *not as Vegetables*, are made useful in their Generations; and when, and on what Occasions, they are so necessary as has been said.

As, first, We find they are very necessary in all Cases, where-ever 'tis of Use to *tell Noses*, and, therefore, not to instance in Matters of higher Moment, which, however, the Reader may apply as he thinks fit; I take them to be wonderfully convenient in some laudable *City-Exercises*; such as that of *Birding*, naming F — s to Offices that cannot serve



serve them, in order to get Money out of them ; of which we have more Examples, than Room to name them in ; these People have been useful also in Elections of many Kinds, but especially of Common-Council Men in great and renowned Cities ; in nominating Committees of the same Bodies, after they are chosen ; in marking out succeeding Officers by the Bottle, and the Glass, and in like Cases ; Also in all Committees, except always Committees of P———t (*stand clear there*) I have found the Vote of a Fool has gone as far in Tale, as the Vote of a Counsellor, or of an *Alderman* ; also in all those most regular, however populous and tumultuous Elections by the *Hustings*, and *Common-Hall* ; I have observed the Number of the Hands, whether they had any Heads belonged to them or no, has carried the Day, and the Sheriff declares the Choice by the Appearance of them.

Is not then a Fool as significant here, whatever it may be in other Parts of the World, as some wise Men ? I might exemplify this also among the Superiors of some Cities ; where even a Lord M——, and Court of A——men, among whom, at least, 'till a late Act of Parliament for regulating Things of that Kind, was passed, I have seen that a F——— has made no indifferent Figure ; and even to this Day, I am told, That it is supposed by some to be of no great Signification, whether the Chair be filled with a wise Man, or something else, and that there was very lately an eminent Example of it, The same fine Coach, the same Furr Gown, being as suitable and significant to one, as to the other ; just as I have known the same Lawn Sleeves, the same square Cap, and other Church Ornaments, adorn the Carcass of an ignorant Priest, or a learned Antiquary, when his Holiness has grac'd them  
equally



equally with the red Hat, and they have obtained the Favour of a Cardinalate.

It might be enlarged on, much to the Advantage of this Argument, if History and Antiquity were search'd, that it has been no more thought necessary, that every Statesman should be a wise Man, than, that every Pope should be an *Apostle*, every *Cardinal* be a Scholar, or every *Bishop* be a Philosopher; it was said of Pope *Alexander III.* that he had too much Sense to be a Pope, the Chair requir'd, it seems, now-and-then a Fool, or else the Cardinals could not make their Market of the Church, so much to their Minds, as they would otherwise do.

Nay, History has some Examples in which it might be proved, that if all the Statesmen had been wise Men, the Nations they had governed had been undone; and, not to go back too far into Antiquity, let us look but a little into the State of our late Combustions, even in this Country, in the Days of King *Charles I.* had not his M — y made some Concessions, which the wise Men of that Age, called granting too much, it had been in the Power of arbitrary Instruments, to have left the People not so much as the Name of Liberties for their Posterity to defend. Again, Had not Arch Bishop *L — — —* been of the Soft Race, he would never have attempted that weak Project of imposing the Service Book in *Scotland*, by which he afterwards lost the Opportunity of Riding the Church of *England* to Death, and bringing in a civil Popery upon the People, even under a Prince that abhorred a religious Popery.

How necessary an Implement was the immediate Son and Successor of *Oliver Cromwell*, to whose happy Deficiency of Brains, and to that alone, *England*, ow'd afterward the Blessing of the Restoration; an Example unexceptionable, unless



less you would have me suggest, what some ill-natur'd People have suggested; namely, That it may be disputed whether the Restoration has been a Blessing or no.

Had *Richard* been stored with Brains, as he was not deficient in Courage, he had certainly accepted of the Offer which the Colonel of his Guards made him, who brought him Word, That there was a great Council of Officers to meet that Evening at *Wallingford House*, to concert Measures to depose him, and bring in the King; but that, if he would give him Leave, he would go and surprize them in the Height of their Consultations, and would answer for it, that he would bring them all Prisoners to him to a Man, or cut them in Pieces upon the Spot.

Had he taken that bold Counsel, the Restoration had been impossible; nay, and the Revolution too: *Richard* had new-modelled the Army in a Moment, and he had sat securely upon the Throne 'till the Year 1710, or thereabouts; for he liv'd to be something upwards of Ninety.

Come we down lower: Had the restor'd Prince been a true Politician, a Statesman, as well as a King; had he made Use of that vast Interest which he then had in the Affections of his People; had he husbanded the Treasure, and laid up the vast Sums the People gave him, how easily was it in his Power, the Assistance of *France* included, to have won them into Slavery, by the mere Bait of their Affections, and to have brought them to give up to him their Liberties, as they did their Money?

And, to close the List of Precedents, Had King *James II.* been any thing but a ———; nay, that worst of weak ones call'd a Bigot, and not driven on like *Phaeton*, to the Overturning the whole Fabrick of the Government, how easily, by  
Time



Time and subtle Measures, had this Nation, who had at that Time, sacrificed their Patriots, and their Properties, been drawn in to submit gradually, first to *Tyranny*, and then to *Popery*, even without the least Reserve?

But Folly gallopp'd on before, and Precipitation spurr'd behind; and, in a Word, the happy Regency of Fools, sav'd the Nation from Ruin and Destruction; the Priests drove on the King, and the King suffered himself to be Priest-ridden, 'till they both over-rid the Nation, who, like *Iffachar's* Ass, had couch'd and taken up the Burthen; yet being at last over-press'd with the Weight of it, kick'd up her Heels, cast her Riders, burst her Girts, and set herself free in a Moment: What need we meddle any farther in History, or look into the Conduct of Princes, Courtiers, and Statesmen, the Rulers of the People?

Let us come, in the next Place, a Degree lower, and to the present Age, and here we may look at home too, and enquire among the People, how does that Maxim still hold, and how necessary are those wise People we call FOOLS, among us of the *Pleb* ———? Are they not the only Men of Fashion? (asking Pardon of the Hypocrites) Can any thing be now extreamly bright and gay, perfectly fine and agreeable, without coming into the Class of Fools? Is not the very Taste of the Town founded in the Excess of Folly? Where is the Relish of any thing else to be found? And what are your Beau, your pretty Fellow, and your Assembly-Men, take them at home or abroad, but the finish'd Fools of the Day?

A Rhiming Friend of mine hearing me speak of these grave People the other Day, pulled out a Paper, which he called, *Some hasty Thoughts upon that Subject*; which, because I thought to my Purpose, I got his Leave to offer to the Publick;



lick ; they that like them not, may pass them, as if they stood in *Parentheses* ; so they lose no Time, and the Matter goes on.

The World appears, as if 'twas *made for Fools*,  
Who live *at large*, and scorn Restraint or Rules ;  
But *rattle on*, and seem to move in Haste,  
Regarding *nothing* future, *little* past.

In *doing nothing*, is their main Delight,  
They *rise i'th'* Morning, to *lie down* at Night ;  
A transient View they take of Things ; *but know*  
No more, than Nature's *Outside's* pleas'd to show ;  
Wrapp'd in a perfect *Indigence of Brains*,  
Their *lowest* Sense, their *highest* Bliss contains ;  
Do nothing eminently *Good*, or *Evil*,  
Nothing in Favour much of *God*, or *Devil* :  
Of *Sense* so empty, and of *Self* so full ;  
So very *Bright*, and yet so very *Dull* ;  
Nothing's so *Wise*, nothing's so much a *Fool*.

*Boldly* they *trample* on the eternal Brink,  
And 'tis their Happiness, they *seldom think* ;  
But flutter round, *borne up* with ev'ry Wind,  
And neither look *before* them, or *behind* ;  
They neither *do* or *suffer*, teach or learn,  
*Things present* know, or, *Things to come* discern ;  
Yet in their Ignorance so *strangely Wise*,  
They all Mens Knowledge, *but their own*, despise.

Changes of Fate, with *equal Force* they stem,  
Remember *nothing*, none remembers them :



Their *Grief's* as superficial as their *Joy*,  
 Their *Thought's* all Trifle, and *their Life's* all Toy ;  
*Pois'd* between Sense and Nonsense, *even go*,  
 They cannot soar *too high*, or sink *too low* :  
 In their compleat *Unhappiness* they're blest,  
 They neither live in *Earnest*, or in *Jest*,  
 Yet all they do, and all they say, *is Best*.

Ev'n *Heaven itself*, to them imports no more,  
 Than something *strange*, remote, and never heard  
*Serenely carelefs* of Futurity, [before ;  
 Brim *full of Crime*, and yet from Conscience *free* ;  
 With *nothing* pleas'd, yet *nothing* can resent ;  
 Do *nothing* well, yet *nothing* to repent :  
*The World* and *They*, keep all Accounts *so clear*,  
 They enjoy *the Guilt*, yet live without *the Fear* ;  
 Lightly *they traverse* o'er the Stage of Life,  
 Feel all *the Joy*, and jest away *the Grief* ;  
 Drop *eas'ly off*, with neither *Pain* or *Fear*,  
 And scarce *leave Notice*, that they have been *here*.

The Learned tell us, That Maxims in Reason,  
 and in Nature, hold in all Places, in all Cli-  
 mates, in all Countries, and among all People,  
 at the same Time, and prevail with a like Force  
 upon the Mind.

Methinks, if Fools had not the governing Influ-  
 ence in many of the Councils and Courts of *Europe*  
 at this Time (those of *Great Britain* and its Allies  
 excepted ; for we must always except our Friends)  
 I say, If Fools did not strangely govern the World  
 abroad, the People and Powers of *Christendom*,  
 who have so lately, and so deeply suffer'd by War,  
 who have lost so much, and bled so much, should

not



not be so foolish to break in upon their own Tranquillity, and drive head-long again into the same Mischiefs.

And because this is a Subject I cannot dismiss so soon as perhaps I may do some other, though of more Moment, let me begin by a grave Enquiry, Why it is, and how it comes to pass, that those Nations, of all the rest of *Europe*, who are the most unfit for War, the least furnished to carry on a War, the worst Soldiers when they come into the Field, and the unlikeliest to get any thing by fighting, should be the first, nay, perhaps, the only People, or, at least, the most busy in beginning a War, and bringing the rest of *Europe* to engage in it?

That those should be the only People to kindle the Flame, who are sure to be the first that should be scorched by it; like the head-long *Jews*, who burnt their own Temple, when the *Romans* would have saved it, though they were sure themselves to be burnt in it: This can be plac'd to no Account, so rationally, as to this I am speaking of; namely, There being Fools of State in the Administration in such Places; nay, it must be likely too, that they not only are in the Administration, but the Administration is in them; that is, They either are the Majority in Number, as I said above, and so the Fools govern by their *Noses* (Numbers) or the prime Ministers are of the Class; for as to the Sovereigns, give me Leave to tell you, I am so well bred, and have so good a Stock of Manners, that I never speak indecently of Crown'd Heads, at least, not of those in Being; nor can I allow myself to say, no, nor so much as suggest, that any of the Kings, or Emperors in the World, are meant, when I talk of Fools: Kings are never Fools; and when we speak of any of the particular Parts of their

H 2
Conduct,



Conduct, as weak or absurd, or however otherwise to be censur'd, we are always to be understood of their Counsellors, prime Ministers, Favourites, and other Managers of them, and their Affairs ; whether Male or Female, whether Ecclesiastick or Civil : As in the Reign of King ———, when Female Managers guided the State, and Treaties were sign'd in a certain Du ———'s Apartment, she was thence called the prime Minister for some Years after ; or, as after that, in the Reign of King *James II.* when the Church ruled the State, and Father *P* ——— took upon him the Administration, so renowned for its foolish Part ; he had the Honour of that useful Folly which saved three Kingdoms ; and as Contraries sometimes bring best to pass the opposite Effects, so by setting up Popery, he most effectually pull'd it down ; and by offering to establish it, produc'd the best Establishment against it, that ever was formed since the Reformation. If the like Folly does not hereafter overthrow it again, and the Pretences of adding to its Strength, weaken it, and reduce it to a worse State of Danger, than it was in before ; of which, let them take Care whose Business it is.

But to return to the Case, and to give some Light to the Reading of it from the History of Facts which are before us : Did ever any thing exemplify this Observation, more than the present Conduct of two particular Nations in the World, which are now much the Subject of our Politick Speculations ?

- I. POLAND. The Affront given to, and the Insult upon the Protestant Powers by the late Massacre at *Thorn*, is a Thing too recent in Memory, and too much Noise has been made of it in *Europe*, to need any Repetition



tion of the Fact. I do not say, The *Jesuites* at *Tborn* were *Fools*, unless I should rank them among the Cunning Fools, of whom I am yet to speak; no, no, their Design is known and evident; they acted in Concert with, and in Obedience to the whole Body, whose Project has been visible some Time; namely, To kindle the Fire of War in *Europe*, if possible, on the Account of Religion only, that we might have a Church War, and no other; so that, if it was practicable, they might embark all the Popish Powers on one Side; though, whether their Folly in that Part does not denominate them the greatest, and blindest of all *State Fools* in *Europe*, remains to be disputed: Yet, I say, the *Jesuites* of *Tborn* were not the Fools I am speaking of; so we must look farther.

Upon the Clamour justly raised by the Protestants, the several Princes and Powers bordering on *Poland*, as well Guarantees of the Treaty of *Oliva*, as others, take the Alarm: The several Kings of *Prussia*, *Sweden*, *Denmark*, and *Great Britain*, as especially interested, join in Applications to the King of *Poland*, for immediate Satisfaction, and giving publick Assurances of supporting one another in the Demand, and in case Force should be required, give *Poland* plain Hints what they are to expect, if that Satisfaction is not made, and Justice done, upon the Aggressors, and others guilty of the Barbarity.

But how does this famous Body act, and what Answer do they make? The King, a *German* by Birth, not a *Pole* (knowing, not only the Justice of the Demand, but the Unfitness of the blustering



People of the Country, to withstand the Protestant Powers demanding, if they should persist in the Resolution of obtaining it by Force) temporizes, gives good Words to both Sides, promises his good Offices, offers his Mediation, and does really what the Interest of the People of *Poland* calls upon him to do ; But what say the *Poles* themselves ?

Far from giving Satisfaction to the just Demand, they first make a light Enquiry into, and then an open Justification of the Fact, throwing the Odium of Rebellion and Tumult back upon the Protestants of *Tborn*, justify what the *Jesuites* did, and what the Popish Troops did afterwards, in executing the innocent Magistrates, and, in the most insolent and haughty Expressions, as it were, threaten the whole World with the Terror of their Arms, and their carrying on the Tyranny to a farther Height ; disdaining the Offers of Mediation, even of the Emperor himself, though a Popish Power, and insulting the King of *Great Britain* in the Person of his Minister, refusing to admit him even to deliver his Message ; with many other Insolencies offered to the Protestant Powers, and even at the same Time, attempt the farther Provocation of falling upon those few Protestants which they have among them in other Parts of *Poland* ; so far they are from granting, that any Injury has been done, or that any Satisfaction ought to be made, that they make Preparations of War, talk of their numerous Armies, and invincible Troops, and bluster with their summoning their *Pospolite Russiense*, mounting on Horseback, and the like, as if they valued not all *Europe* arming against them.

Were the *Poles* numerous as the *Turks*, disciplin'd as the *Germans*, rich as *France*, or *Britain* ; had they an Army of *Veteran* Troops, had they experienc'd Generals, establish'd Funds for paying them,



them, and well-stored Magazines for Arming and Supplying Armies suitable to those Blusters, those Things had some Sense in them.

But do we not all know, and has not their King by just Experience found it so, and often complained (nay, they must needs know it themselves) That their Armies are undisciplin'd, ill paid, without Recruits, Arms, Cloaths, Money, or other Necessaries fit for the Field ; that their Cavalry are a tumultuous Rabble of *Lanciers*, ill-governed, without Discipline or Experience, and, indeed, without sufficient Courage ; so that even the *Turkish Spahis* always, or, at least, often beat them ; nay, even the *Tartars*, and especially the *Cossacks* ; that they neither *are*, ever *were*, or *can be* good for any thing, much less able to stand against the regular Cavalry of the *Prussian*, and other Protestant Powers, who they find Arming against them on all Sides ?

How often have the *Saxons* lost the Day to the *Swedes*, by the Cowardice, or worse, of those Troops ? How often have the *Turks* defeated them with inferior Numbers, as at the Battle before *Pest*, and as at *Barcan*, was particularly remarkable, where they shamefully fled (King and all) and if the Duke of *Lorrain*, with the *German Army*, had not appeared, had been all, with their King, cut in *Pieces* ?

How often in their late Opposition against their King's Foreign Troops, did the *Saxon Forces*, with half their Numbers, rout and defeat them ?

Yet this gasconading Nation are the People that scorn all your Demands for Satisfaction, refuse to receive your Ministers that come to demand it ; seem to invite, nay, challenge the *Prussians* to attempt them if they dare, as if they coveted a Rupture : What can it be, but that some wild Thing, in a Kind as wild as our *Hamelener*, is



near the Helm of Affairs among them? that a Spirit of Pride and Insult infatuates them? that they know nothing of themselves, or of their Neighbours? in a Word, That they are *Fools*, or are directed by *Fools*?

The *Poles* threaten the Protestants with their Power! Mounting on Horseback, and taking the Field! Why it is enough to make the very Children laugh at them; if they have any Helpers, indeed, something may be said for them; and it seems as if the secret League they now talk of, had been long ago concerted among them, which, yet, 'tis evident it was not; for then they would not have rejected the Mediation of the Emperor, which, it seems, was offer'd them: Nothing can reconcile their Proceedings in this Part, but this, That a necessary Mixture of Fools in their Councils, has been their Lot, and they are Blest with them in such a Manner, as may, for ought we know, answer the End of the Clergy; namely, To embroil *Europe*, and ruin themselves, of which we may soon see the Event.

The *SPANIARDS* are the next worthy Example which justifies my Remark. It is not many Years when the *Spaniards*, not for want of Fools among them, embarrass'd their whole Kingdom in an invasive War, in which they could not but see, that the Princes, the most favouring them, would be obliged to turn against them; and in the Consequence of which, they lost their Fleet, and a world of brave Men; brought the King of *Great Britain* upon them; and even the *French* themselves, who had been for so many Years before, the Support of their King, and all their Interest, by whom at last being brought to their Senses, they, after some Search, found it out; namely, That they were unhappily in the Management of Two *Fools*, one a Cunning, and the other a Self-interested



interested ambitious Fool, and both Foreigners ; and by dismissing those from the Administration, their Friends, who had been forced to use Violence with them, pitied them, and trusted them with the Government of themselves again, in hopes they would have a care how they dealt with Fools again, or, at least, how they came under their Government.

But *Bray a Fool in a Mortar*, says the wise Man, *he will yet be the same Fool again*. Some of these are now, if we are not strangely mistaken, at the Bottom of most of the Projects which bid so fair for the embroiling *Europe* in a new War, both by Sea and Land ; and yet, if they are not the most unfit to carry it on, either by Sea or Land, of all the Nations round them, then they must not be the same *Spaniards*, that they have been for above an Hundred Years past.

Would it not almost make us doubtful, lest the whole Nation of *Spain* were gotten into a State of Idiotism, when, a few Months ago, they talked of drawing an Army to the Frontiers, to make an offensive War against *France* ? We say, The *French* are not, merely as *French*, equal in the Field to the *Imperialists* ; it appeared often, they were not equal to the late Confederate Armies which they were engag'd with, and it proved their Ruin on several Occasions, when their Numbers were superior, as at the great Battles of *Blenheim*, *Ramilles*, *Turin*, &c. But even the *French*, were they to engage the *Spaniards* at any Time, either by Sea or Land, I believe, would make no Scruple to fight them with one third less, either of Troops or Ships.

Surrounded then, as they are with the *French* by Land, and having no Fleet at Sea, either to secure their Coasts, or to convey assisting Auxiliaries to them, what can the *Spaniards* mean, that they

of



of all the Nations on that Side of *Europe*, should talk so loudly of an offensive War?

Nothing can be in it, in my Opinion, but an Administration of Fools; they had got a new Foreign ———, to assist the weak Councils of the old ———, that infatuated them before; and they seek that very Broil, which they are the most unable, of all the Nations round them, to support.

Besides, if the greatest State-F——ls that ever rode on the Back of a wise Nation, had not been at the Helm of Affairs, and had not dipp'd their Hands in the *Castilian* Councils, what should move a Nation that has so much to lose, and which is so easily lost; so much in Hazard, and so very particularly exposed, and they so ill able to protect it; for those to embroil themselves with their Neighbours, who are so much stronger than themselves?

Have they not the largest, the richest, and the most remotely situated Dominions of any of the Powers of *Europe*, on whose Wealth, though they so much depend, yet being now but alarmed with Six or Seven *British* Men of War gone to the *West-Indies*, they are afraid to bring it away, and hardly durst let their Galloons venture to come home?

Nor is it more safe at home, than it would be to venture to Sea, if the same Power that sends so many Ships, thought fit but to send Five or Six thousand Men after them; And it is the Opinion of some, That Ten thousand Men, of regular Troops, from hence, might, at any time, take their whole *American* Empire from them, with all its Mountains, and Millions of Gold and Silver; nor was so large a Dominion, and so rich, as that of *America*, ever known in the World to be enjoyed under so  
weak



weak a Defence, so small a Guard, and that Guard of such unfoldierly, cowardly, and wretched People, as have been always placed there, and are there even to this Day, of which innumerable Examples might be given; as particularly, When the *Buccaniers*, with a Handful of Men, took the City of *Panama*, rifled it, and carried off the Plunder; and when the *French*, with less than Four thousand Men, took and pillaged the City and Port of *Cartagena*, and would, with the same Support, take it again, if now to be performed, notwithstanding all the Resistance they could meet with, unless it was garrison'd with another Sort of People than *West-India Spaniards*; So contemptible are those *Spaniards* in Matters of Fighting! and yet they the most eager to quarrel, and to set the World in a Flame at this Time!

Can this be any thing but the Perfection of Folly? People that are poor, Nations whose Soil is Barren, their Country starved, who are neither worth taking, or worth having, almost, when they are taken; such may love to fish in troubled Waters, because, as we say, they may be better, and cannot be worse; but People whose Soil is infinitely rich, whose Rivers flow with Gold, and their Mountains solid Silver; for these to quarrel, and lay themselves open to the Power of an Enemy, who are an Overmatch for them; What can be more absurd? The Occasion of it is evident, and the Reason of Things is often seen in the Event, as it was in *Spain* some Years ago: A State Fool at the Head of Affairs, bewilders a whole Nation, as a drunken Pilot at the Helm, strands, or splits the best Ship in the World, and runs upon the Rocks, which any Men with their Eyes open, would avoid.



We might go round the World, and hardly ever come to a Court (our own excepted) where such Statesmen as these do not take their Turn at the Administration: We have had our Share of them formerly, though now those happy Days are over; *Blind Favourites*, they say, *make Seeing Princes*: I explain it thus, They bring the Princes to Extremity, and so open their Eyes by their Disasters; bring them to the Necessity of looking into their Affairs themselves, and so rectify the Mistakes of Government, at the Expence of the Fools that had embroil'd them. Now, as it is really an admirable Piece of Service to any distress'd and oppress'd Nation, to have the Eyes of their Princes open'd, and their Understandings set at Liberty from the Bondage of Sub-Government, How useful, how beneficial, nay, how absolutely necessary is it to such Nations, to have now-and-then a Fool in the Administration?

And here, my Friends, I might take up some of your Time in doing Justice to the *Spanish* Nation; and had I Room for Panegyrick, I should enlarge very much upon it; That being so universally fam'd for Wisdom, and especially that extraordinary Piece of *State Prudence*, peculiar to themselves, called *Spanish Gravity*, they are, in the Paucity of the Species, oblig'd always to look abroad for Fools, that when their publick Affairs stand in need of a Statesman eminent for Precipitation, squandering of Treasure, forming scandalous Leagues, running upon dangerous Enterprizes, breaking with their Friends, making formidable Enemies, and the like wise Undertakings; they are oblig'd to seek for such extraordinary Managers among Foreigners, and to get *Italian* Priests, *Dutch* Burghers, or *English* Dukes, to their Assistance; the latter especially fam'd for their Politicks, as the former are for their Poverty.

Unhappy



Unhappy Nation ! That Heaven has not blest'd with Fools enough for their own necessary Uses, but they are oblig'd to entertain them where they can find them, and bring them in from the remote Corner of the World !

This is a Hardship which, indeed, we do not find any Part of the World so much expos'd to as *Spain* ; on the contrary, most of the Nations of *Europe* are so well furnished by the Bounty of Nature, that they not only have Fools enough for their own necessary Occasions, but are able to spare some to the Help of their Neighbours, as Occasions may require ; and that, whether we mean Fool-Statesmen, Fool-Generals, Fool-Dukes, or Fool-Grandsons of Dukes, Travelling-Fools, Wandering-Fools, Exile-Fools, or almost any kind of Fools whatsoever, Wise-Fools, Cunning-Fools, Wild-Fools, Unthrif-Fools, Fools with Money, and Fools without Money, infinite is the Variety out of which our wiser Neighbours of *Spain* may always furnish themselves when they have Occasion, and may every two or three Years throw them off, shift Hands, and take a new Set of Managers, as well accomplished as those that went before them.

Nor can I refrain here from recommending a late Noble D ——— to his Catholick Majesty, against the next Time that his Affairs want a F ——— of Parts, an eminent and well-accomplish'd Head, famous for Gravity, though not of the *Spanish* Kind, remarkable for disposing his Estate one Way, and his Senses another ; and for quitting his Country, where he had something left, to go abroad, and get nothing ; famous for ill-gotten Sense, worse employ'd, and totally exhausted ; who declining the Service of his Prince, that could have employ'd him, and when he had been dispos'd to deserve, perhaps, would have done so,

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to seek the Favour of one, that neither could employ him if he had Merit, or was able to discern whether he had Merit or no ; who having squander'd away a considerable Part of his Paternals, and most unaccountably wasted a large Fortune, seemed to have reserv'd some of it, merely to have the Satisfaction of forfeiting it, and the Pleasure of saying, How like a F ——— he lost it. If any Man upon Earth can be better accomplish'd for the present Service of *Spain*, then I do not yet know what kind of Instrument the Politicks of that Kingdom may have Occasion for at their next Change ; But I cannot but think, he may be useful to them, more than to himself ; and, I doubt not, but 'tis with such a View, that his Grace is gone to *Madrid*.








## P A R T V.

*Farther Conclusions upon the extraordinary Agency of Fools lately seen in some Courts of Europe, and the usual Fate of the Instruments themselves.*

 Have spent enough of our Time and Paper upon the present Occasion the World has of that particular Species of Fools we are speaking of; it might afford us some Mirth to take a farther Account how the World suffers themselves to be guided and governed by them, not at this Time, but on several most remarkable and critical Occasions in Times past, not forgetting a Word or two of what may be expected for Time to come.

Many a Nation have these Politicians embroil'd with one another, to the inevitable Confusion of the Subject, and Dishonour of the Sovereign, yet as these Precipitations have always a natural Tendency to open the Peoples Eyes, if not the Sovereign's, and so to bring them to the Exercise of their Reason first, and then their Power; and that it always ends in the Deliverance of the People,



People, and often in the Ruine of the Fool-Favourite also; it must therefore be allowed, that this State-Fool is a most useful and necessary Thing in the Common-Wealth.

We have no Room to doubt, but we shall see this Principle exemplified in a little while, in several Parts of *Europe*, and it has in Part been exemplified in some of them already; the Politicians (*Fools*) who are now drawing up the Nations, as it were, in Batallia, to see who and who are together, in order to set all in a Flame, will, I doubt not, first or last, have their Wings scorched with the Heat of it; and, like the late Count *Piper*, who led his Master the King of *Sweden*, into so many Head-strong Enterprizes, that had neither Probability, Prospect, or common Sense in them, and were, at last, his Ruine, yet fell in the Rubbish of his own Precipitations, being taken by the *Muscovites* at the Battle of *Pultowa*; and though he was Prime Minister and Manager of the whole Kingdom of *Sweden*, yet was not thought worthy to be ransom'd by his Master who he serv'd, but left his Politick Bones among his Enemies, in the great Church of *St. Nicholas*, at *Moscow*; and though they paid dear enough for the Wit he taught them, yet the whole *Swedish* Nation are the better for it to this Day: Thus the greatest of those Politick Fools are useful in their Kind, and even necessary to their Country on many Occasions.

We now see a great many Count *Pipers*, who, if you will pardon me for a *Pun*, are leading the World such a Dance, that the Blood of Thousands, and, perhaps, of several Hundred thousands, will hardly pay the Musick of it.

Let us enquire then, a little for our present Purpose, what is the proper Work of the Day with those Sort of People, and how they ought to be



be managed, and, I think, the Pattern for our Conduct is set before us ; let us look upon them, as we do upon the young *Lunenburgher*, take them into Cure, send them to a Doctor ———, or a *Dark House*, and put the high Operation upon them ; that is, in a Word, Use them as they deserve, let the Implement made necessary by the Iniquity of the Times, be made for ever useless by the Amendment of those Times ; For why should the World be always standing in Need of being instructed by Fools ? Why must they always be made wise at their own Expence, and pay so dear for their Learning ?

Would the Kings of the Christian World learn to govern by themselves, learn the Art of Reigning without Favourites, and of being their own Prime Ministers, take the Reins into their own Hands, and take Pains to be Kings, and not Deputies to their upper Servants, the Rate of State Fools would sink at once, and the intrinsic Worth of them abate ; the World would also learn to see with their own Eyes, and the Princes would much easier answer for their own Mistakes, than they can for the Mistakes of their Ministers, whose Scandal, notwithstanding, they are forced to bear.

And now, even while these Sheets are in the Press, and this Part unfinished, we have no less than Two living Examples before our Eyes, and let the Princes who have practis'd them, be what they will, I mean, as to Us, as to the Interests which *England* is engag'd in, for I am not speaking of their particular Interest or Engagement ; but, I say, let them be what they will, and the Issue turn which Way it will, yet the Example is Glorious, and the End may Crown it for the Instruction of Posterity.



The Examples, I say, are Glorious, not so much in Regard to the Persons displac'd ; for, let them be what they will, and let their Administration be what it will, the Principle on which the Example is founded, is particularly to the Purpose here.

The King of *Spain*, say our publick Prints, will employ no more Foreign Politicians ; but the Places which were enjoy'd by his late Chief Minister the Duke de *Ripperda*, who he has thought fit to displace, are given to Native *Spaniards*, the Nobility of his own Dominions, who had the Direction of his Affairs before, and in whose Hands the Administration prosper'd.

The King of *France*, laying aside his late Prime Minister the Duke of *Bourbon*, no matter what his Reasons are, or may be, that's not to my present Purpose, nor is it proper for me to enquire ; but, I say, let his Reasons be what they will, he has laid him aside, and calling his Council together, tells them, That being now come to Years and Capacities to do his own Business, he is resolved, according to the Example of his Great Grandfather *Lewis XIV.* to take the Administration into his own Hands, and to govern his Kingdom without a Prime Minister.

Now, though in *Spain* the changing of Hands may not, perhaps, alter the Measures of that Court with respect to their present Acting, for, or against the Interest of *Europe*, or our Interest in particular ; and though in *France*, the King talking of imitating, or following the Example of his Great Grandfather, and ruling his Dominions as

*Lewis*



*Lewis le Grand* governed before him, does not sound very well to us, or to the Protestant World, who suffer'd so deeply by those Measures which advanced his Glory ; yet all this is nothing to the Case before me, 'tis still the Glory of those Monarchs, and may, no doubt, be the Advantage of their Kingdoms, that they are pleas'd, laying aside their Politicians and Instruments of State ( I had almost said of Tyranny ) to take the Government of their People into their own Hands, and to be always at the Head of their own Affairs, in their own Person.

In a Word, I say, *Grand Viziers* may, for ought I know, do well in *Turkey*, and among the Infidel Nations, where the Emperors are Men of Pleasure, given up to Luxury and Indolence, wallow in their Sensualities, and dwell in their *Seraglio*, effeminated with Women, and surrounded continually with their Whores, or, you may call them Wives if you please, it alters not the Case, as to them, at all ; I say, *Grand Viziers* may, for ought I know, do well enough there, and the People know no other ; but in the Christian Countries, where Kings do not set up to be Idols, or Gods of their People, but the Fathers of their Country ; and where they recommend themselves to them by Acts of Royal Beneficence, and are endear'd mutually by the Fidelity of one, and the Affection of the other ; there nothing can increase the mutual and joint Felicity, both of Sovereign and Subject, like the personal Administration of their Princes ; and we have seen by Examples of the greatest Princes, that the Nations have always been most happy, where those Tools call'd Favourites, have been least employ'd ; of which *England* itself is a glorious Example.



It is true, that in *Turkey*, as I have said, where the Administration, as I have observed, is generally in the Hands of a Favourite, who they call *Grand Vizier*, they find less Inconveniencies in it, than in other Countries ; but then there is a particular Article which alters the Case ; namely, That whenever this Favourite makes a false Step, whenever he offends either his Master, the Sovereign, or his many Masters the People, the Grand Seignor has nothing to do, but bestow a Bow-string upon him, whip off his Head, and put an End to the Grievance ; so another steps up in his Place, and all Things are easy in a Moment ; and could it be thus in *Christendom*, though in other Cases it would not do by any means, yet in this of Politick King-Riders, and Christian *Viziers*, could it go no farther, it might be a wholesome Severity, that would make some Arbitrary Governments much easier to the People than they are.







T H E

## CONCLUSION.



**S**OME People may, perhaps, maliciously suggest, that this Tract is designed as a Jest upon the Youth who seems to be so much the Subject of it, and upon the making his Appearance at Court so publick, upon so mean a Foundation ; but as every Man ought to be understood according to his own declar'd Meaning, and has a Right to explain himself, and declare that Meaning in express Terms ; so, to prevent all such false Constructions, I take that Liberty, which, I think, I have an undoubted Right to, and explain myself in the Manner following.

1. As it is usual in all extraordinary Cases, and where any Novelty presents itself to the World, I observed the common Prints magnified the Circumstance of this wild, unbred Youth, to a Height which I thought I had Reason to believe was romantick, and much differing from, as well as beyond, the real Mat-  
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ter of Fact; and as far beyond what the Persons particularly concern'd in his new Erudition, gave any just Reasons for; when, therefore, I speak of the Inconsistencies in the Accounts published about him, I am to be understood, not of those Accounts given from those Persons to whom his Erudition is committed; for those we have not yet seen in Publick, much less from those by whose Orders that Erudition is directed, for the same Reason; but either the Accounts in the common Prints from Abroad, or in common Discourse at Home; and, therefore, those who would make this Work be a Satyr, either upon the Court, under whose Charity and Cognizance he has happily been taken in, or upon the Youth himself, who is really an Object of Compassion, not Rallery, are greatly mistaken, and do wrong both to the Author of this Work, and to their own Judgment also, if not to their Christianity.

2. As the Circumstances of this Youth's Appearance are magnify'd and misrepresented, so the Notions which our People without Doors have entertained of him, are strangely false and misgrounded, or else what we have since understood of him must be so; they representing him as an Idiot, or Lunatick, or something so merely Natural, as not to be capable of receiving any Instructions, or of learning either the Knowledge of Things, or the Names of them; in a Word, As having neither Speech, or Understanding, the Uses of his Sense, much less of his Reason, and the ordinary Faculties. Thus, I say, he has been represented without Doors, whereas, if either of these had been his Case, it would  
not



not have been suitable to the Wisdom and Goodness of our Superiors, under whose Direction he has been, to have taken such Measures with him, which have been taken, and he had been a fit Object for an Hospital, rather than for a Man of Character and Reputation, to take under his Care ; for the Doctor is not a profess'd Operator, either upon Idiots or Lunaticks, at least, not as I have ever heard.

But the Substance of this Discourse being directed to reprove the Vanity and Pride of a self-wise World, whose modern Conduct is, I think, a very proper Subject of Satyr, and most richly deserves one ; I take my Rise from this Object, as Nature seems to present it, and as the People in ordinary receive it, that the Beaus and Wits, as they fancy themselves, the affected Statesmen and Politicians of this pretended Age, may look in this Glass, and know themselves a little better than I think they do ; and if they are capable of Instruction, may see how wild and unpolish'd they appear to others, whatever they do to themselves.

Doubtless, a half-taught Gentleman, conceited of his own finish'd Capacities and Accomplishments, is much more a Fool, and more an Object of our Pity, than this wild Youth under the worst Circumstance we have ever had him describ'd by ; and since Pride has so elevated those meanest of Heads, as to make them scorn our Pity, they must be treated with Satyr ; the last is a Debt due to their Vanity, and the first to their real Ignorance and Capacities, since, if I may give my Opinion, a conceited Fool is the worst Sort of Idiots.



In my censuring such, I hope I can offend no wise Man, seeing, I dare say, they will all agree, that such are the Torment and Disease of Conversation: Indeed, they were ever so, though I cannot say, that I ever knew any Part of Time, through a long Course of Years, so exceedingly pester'd with them as now: Strange! that an Age so much more Polite than any that has gone before it, and so eminent for being so, should be so much more encumber'd with Affectation of Wit, and the perplexing Throng of Fools, than any other.

But thus it is in many Cases, The most warm and comforting Sun-shine, and the most delightful Seasons and Weather, are most perplex'd with Flies and Insects, which annoy us in the Middle of the Enjoyment, and teize and importune us by their Buzzing and Stinging, and are not to be driven away, but with a continued Repulse.

Nor do I look any higher in my speaking of those Fools, than to those who, as I say, interrupt our Conversation; what I have said of State-Fools and Politicians, is openly pointed at Things Abroad, and looks no where else; it cannot, I think, be supposed to do any other, because the Coat fits no where else: we may say so without a Suspicion of Flattery; and we may, to our Satisfaction, say, If we have any State-Fools at Home, they all go Abroad for their Accomplishment, and even for Employment; a plain Hint that there is no Business for them at Home.

There would, indeed, be no Occasion for so much as a Mention of this Part, in any other Times but these, when the best Meaning is so generally misconstrued; but since it is so, and Men may be properly said [*To watch and pray, to see their Neighbour halt*] for this Reason I added the last Paragraph.



It may be true, that in order to make this wild Youth a just Parallel to the Wisdom of our Brains, who have been taught better, and from whom there was more Reason to expect better Things, I have sometimes been free with his Character, though I have no where gone beyond, no, nor come up to, the Height of common Report; yet, as in that, none but he can be offended, 'tis Time enough to ask his Pardon, when he tells us, that he is so; and even then, I should tell him, that he owes it all, and much more, to common Fame; and that I have forg'd nothing about him, or said so much as has been the ordinary Discourse of the Town about him; and that too, by some of those very People, whose Character I think to be much worse than his; for, let his Character be what it will, it must all be acknowledg'd to be attended with the utmost Innocence, which, at the same Time, that they must own to his Character, they cannot claim to their own.

While these Sheets have been in the Press, which has been an unusual Length of Time, we are told (but still only in the printed News, whose Truth we cannot depend upon) That this Youth has so far improved in his Speech, and, which is still more, in his Knowledge, that it has been resolv'd to receive him into the Number of Christians, to have him baptiz'd, and enter'd as a Member of God's Church; if this be so, I shall no more suggest, much less grant, that he is either an Idiot, or a Lunatick; for I will suppose his Teachers better Christians, than to have him admitted to an Ordinance, which he would not be a proper Subject of; for though I am no Anabaptist, yet, as he is an adult Person, with respect to Years, I will suppose the Reverend Minister, whoever he is, that shall administer that Privilege to him, will expect him to make some

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better Acknowledgment of the Principles of Religion, than a speechless Infant ; at least, I suppose they will expect from him, what ought to be expected ; and if I conclude from it, that he has given some Testimonies of his Understanding, more than that of an Idiot, I suppose I should do them no Wrong.

The same News that says he is to be baptized, says he can speak ; I must confess, if he can but just speak, and learn why, and for what he is to be baptized, I think he is a much fitter Subject for Baptism, than many of the fluttering Generation of atheistical Beaus which I have mentioned, who, I verily think, if they had not been baptized in the Arms of the Midwife, would have no Right to it now, on many Accounts too well known to be spoken of.

Having thus professed, as I do here again, That in all that has been said of this Youth, there is not the least Reflection intended, either upon the bringing him over among us, or in any of the Measures taken for his Instruction ; I have only this to add, That I wish those Gentlemen, who, as I have said, disgrace their better Education, would reflect from this Object, what 'tis likely they should have been, had they come out of the Forest of *Hamelen*, as he did. I remember an old Piece of rough Poetry, which I have seen, tho' I do not remember by what Author, written over the Door of a Free-School in *Somersetshire*.

When Education does adorn  
 The Minds of Children nobly born,  
     They seem of an Angelick Race ;  
 But where good Education wants  
 To be engrafted in young Plants,  
     It renders them extreamly base.

And



And what would you say now, after all that has been suggested, if the Endeavours used, and directed to be used, for introducing this wild Youth into the World, should prove successful, and that he should, after suitable Endeavours used with him, prove a bright Genius, a capable Head, and, which is more than all the rest, willing to be taught and instructed, sensible of the Disadvantage he lies under by his first Entrance into the World, and modest enough, a thing other untaught Animals of the present Age, are very rarely troubled with, to believe, that there are some People in the World better furnished than himself, and qualified to teach, polish, and instruct him?

If such a Thing should happen, this Youth may be a farther Satyr upon wilful Ignorance, than he is yet, and may be able to set a Pattern for Imitation to those, who, at present, think no-body so wise as themselves.

*F I N I S.*





















